

1345  
THE  
G V A R D  
OF THE  
Tree of life:

OR,  
A Sacramentall Discourse;

SHEWING

A Christians { Priviledge, in approaching to God in  
Ordinances.  
Duty, in his Sacramentall approaches.  
Danger, if he do not sanctifie God in  
them.

By SAMUEL BOLTON, Mini-  
ster of the Gospel, and Master  
of C. C. C.

1 Cor. I. 27. *Whoſoever ſhall eat this bread:  
and drink this Cup of the Lord unworthily, ſhall  
be guilty of the body and bloud of the Lord.*

Verſe 29 *He eateth and drinketh damnation  
to himſelf, not diſcerning the Lords body.*

L O N D O N,  
Printed by A. Miller for A. Kembe,  
and are to be ſold at his Shop at the  
Talbot gate in Southwark. 1647.

THE  
GUARD  
OF THE  
Tree of life:

OR,  
A Sacramental Discourse;

SHewing  
the necessity of approaching to God in  
Obedience,  
and in the Sacramental presence  
of Christ, as the only way to eternal life.

By SAMUEL BOTTOM, Minister  
of the Gospel, and Master  
of C. C. C.

And that we may be assured that the bread  
and wine are the body and blood of the Lord,  
and that we may be assured that the bread  
and wine are the body and blood of the Lord,  
and that we may be assured that the bread  
and wine are the body and blood of the Lord.

LONDON.  
Printed by A. Miller for A. Knapton,  
and where he sold his Shop at the  
Tobacco Lane in St. Dunstons Church.





TO MY  
B E L O V E D  
F R I E N D S,  
The Godly and Well-affected  
of Saviours-Southwark;  
Grace and Peace.

Beloved,

**I***T is now well-nigh foure  
years since I was removed  
from a loving, a very lo-  
ving people in the City, and  
fixed among you; the expresses of love  
which in this time I have received from  
you, have put me on to think, what way I  
might again manifest my ingagements to  
you: And considering with my self the  
relation wherein I stand, I could think of  
no better way of acknowledgement then to  
A 2 impart*

## The Epistle Dedicatory.

impart something spirituall to you; and no better subject then this which is now presented to your view, nor could I think of a better time then this for the doing of it, when God in our blood shews us what a fearfull thing it is to be guilty of the blood of his Sonne. It is not unknown unto you, how greatly this place above many others, hath been guilty of the prophanation of this Ordinance of the Lords Supper; God hath discovered it to us, humbled us for it, shewd us the necessity, and graciously inclined your spirits to the desire of the reformation of it. In reference to which (through the countenance and assistance of you) my brother Minister and my self have adventured to set upon the work, being willing to put our selves to no little trouble, if by that we might prevent a great deal of sinne. In this work (the searcher of hearts knows) we have had no other design then to expresse our Pastorall duties, and declare our Pastorall affections towards your souls: In short, to serve you in love: Probably we may meet  
with

## The Epistle Dedicatory.

with many obstacles in the carrying on this work; Indeed, it is that which is expected; nay, and that which we reckoned on before we entered on it. But if the work be Gods, he will either facilitate and make it easie for us, or give us spirits proportionable to the greatnesse of it, I say he will either lessen the difficulties, or heighten our spirits to conflict and encounter with them.

There are two sort of adversaries which we expect to meet withall: some that will say, wee go too far, and others who will blame us that we go no further.

To them that think we have gon too far, I shall only say, that we hope we have not gone beyond Gods bounds; sure as God hath a purpose this Ordinance should be continued, so he hath a care also, that it should be fenced from profanation in the continuance of it; and when a better way shall be discovered to us, wherein we may hold up the use of this Ordinance, and yet fence it (in the use of it) from evident profanation, we are ready

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to listen to it, and be thankfull for it; in the mean, we doe not see it our duty to hold up the use of this Ordinance, except there be some fence set up (all former fences being insufficient, and now broken down) to keep this Ordinance from manifest prophanation, unlesse you will say our Pastorall office doth, in the exercise of it, necessitate us to sinne. Much more might be said, if we saw it either requisite or convenient for an Epistle.

To those who blame us we go no further, I must say our designe hath been rather to tempt on, by going their pace, then to discourage, by over-driving our little ones, I say it hath been our aim to cherish, not to quench; to draw out, not to suppress the graces of our people, and therefore have we desired to improve those graces which we found, though weak, rather then to expect that which was not to be found. Our present Reformation, it is not the measure of our will, but of our power; it is not the utmost we desire,

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fire, but the utmost we are able: And though it may seem small to you, yet despise not the day of small things; though the house is not built, yet we rejoyce the first stone is laid, and we could not chuse but bring it forth with shouting, Grace, Grace, unto it, and Glory, Glory to the Lord. Babylon was not built in a day, neither is Sion; God carries on his works without us, as he doth his works within us, by degrees; the greatest fire was at first a spark, the tallest Oak at the first an Achorn, the strongest Christian had his infancie, and the greatest work of God it's mean beginnings; Would the corruption of former times have suffered our godly Predecessours, to have left the work in that forwardnesse to us, in which, through Gods blessing, it may be left to them who shall succeed, possibly, nay probably, the work might have been carried on to a greater height then now it can; That which is done we desire to blesse God for it, and think

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it our duty to cherish with our utmost prayers and endeavours; In relation to which these ensuing Sermons formerly preached, are now printed, to which work, if they shall be any thing serviceable, they have obtained the end of him,

Who is not unwilling to

spend, and be spent

for you,

S. BOLTON.

A



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A brief rehearsall and application of the whole to wicked and unregenerate persons.

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Imprimatur,

John Downam.,  
*John Downam*

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LEVIT. 10. 3.

Then Moses said unto Aaron, This is that the Lord spake, saying, I will be sanctified in them that come nigh me—

**W**E are all here present together at an Ordinance, and many of us have intended to go upon a further Ordinance. And there is no man or woman who hath to do with any Ordinance of God, but hath to deal with God in it, he draws neer to God, And God hath said he will be sanctified in all them that draw neer to him; either he will be sanctified by you, in your active glorifying of him, or upon you, in your passive bearing his displeasure. There is never a one of you here present, but God will be sanctified and glorified in you this day. And 'tis my earnest desire that you may all actively glorifie God, that he may not passively glorifie himself upon you, and raise his glory out of the ruines of any of you.

Are,  
vel  
de te.

I need not travel far back to finde you

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a coherence, the verse before will afford it;  
And the first word of my *Text* bids me go  
no further.

- There is, } 1. The occasion of these words.  
                  } 2. The Preface to them.  
                  } 3. The words themselves.  
                  } 4. The effect of them.

1. The occasion of these words, and that was the untimely death of *Aarons* two sons, their death gave birth to these words. And a sentence it is, not too dear, if bought with the lives of thousands of men. 2. The Preface to them, This is that the Lord said; why, where did the Lord speak it? Did he speak it to *Moses* only? or did he speak it to the Congregation also? we never read it was booked before, *totidem verbis*. Some think this punishment was all the command they had, but I cannot think, that God doth first punish, and thereupon raise a Precept, but he first gives his Law, then punishes the breach of it.

And the words declare there had been some charge given, This is that the Lord said, so that there was some charge. But where was it? We read not of it here. Some say it was spoken, but not written; and this they would have to countenance their unwritten traditions. Some will have it, in *Exod. 19. 22.* Let the Priests San-

ctify

*classe themselves, lest the Lord break in upon them.* Others will have it in *Levit. 8. 35. 36.* Keep the Lords charge, that you die not. Calvin will not have it referred to any particular place, but a generall charge, given at divers times, and now the present occasion brings it forth to particular application, to which I assent. 3. We have the words themselves, *I will be sanctified.* Why, what is that? Can God be sanctified of us? Indeed he sanctifies us, but how can we sanctifie him?

God is sanctified 1. Actively. 2. Passively.

1. Actively, as *1. Pet. 2. 15.* Sanctifie the Lord in your hearts; and thus God is sanctified, when we cherish and maintain high esteems of God in our hearts, when we do honour, esteem, and advance God in our hearts, and in our lives.

2. Passively, by punishing of offenders, *Ezek. 28. 22.* When I have executed my judgement on her, then shall I be sanctified in her. Jerome on this place saith, *The punishment of offenders, is the sanctification of God;* So you see it was in the Text, God was sanctified on them, not by their doing good, but by their suffering evil; not Actively, but Passively: And in both

these

*Sanctifica-  
tio Dei est  
pena pec-  
cantium.  
Jerom.*

## The Wedding Supper, and

St volun-  
tas Dei  
non fiat  
a se, fiet de  
se. Aug.

Silet audi-  
ta volun-  
tate Dei  
Calv  
\* iusto  
Dei judi-  
cio extrin-  
sus esse.

confession?  
2p 19Cous  
- 23 and  
- 23 and  
- 23 and  
- 23 and

these senses the words are to be read, I say the words are to be read in this disjunctive sense; *I will be sanctified of all them that are near to me*; that is, either actively, in glorifying me in the work; or passively, in glorifying my self upon the workman; if you do not sanctifie God in an ordinance, he will be sanctified upon you. 4. We have the effect of these words upon Aaron, it is said, *it struck him dumb*; a durifull dumbnesse; he was silent to *Jehovah*, he held his peace; he was dumb, and opened not his mouth, because it was Gods doing. Gods will being manifest, it chained up his tongue, he held his peace, thereby confessing, saith Calvin, \* *that they were slain by the just judgement of God.* His silence cleared God in his dealings. And what a power is there then in faith, and grace, to silence the soul in such a sad condition as this? The losse of his sons, his eldest sons, when young, and without posterity, in the first day of their ministration, in the sight of all the Congregation, and by so fearfull a judgement, fire from the Lord, and in the act of their sin, which some think was joyned with drunkennesse too, whereupon the prohibition against wine follows, *viz.* so that the Congregation might suspect they

they went but from fire to fire, from a *destruction* by fire, to a *preservation* in fire, from a temporall, to an eternall burning ? Yet in all this *Moses* having declared the authour, God; the cause, their sin; *Aaron* was dumb, and held his peace: it was not such a dumbnesse as *Zachary* had, that was *pœnal*, and unbelief struck him dumb; this was a spirituall dumbnesse, and faith struck him dumb; it did not so much suspend his tongue from speaking, as silence-his heart from complaining, and made him quietly submit to Gods dealing.

Thus having at once shewed you both the parts of the Text, and cleared what ever had any appearing difficulty in it, we will now lay down the severall conclusions the Text affords us. Concluf  
ons.

1. *That they who have to do with any Ordinance of God, draw neer to God.*

2. *That they who draw neer to God in any Ordinance, must sanctifie God in it.*

3. *That if we do not sanctifie God in an Ordinance, he will be sanctified upon us.*

We will speak a little of the first, which is an *Introduction* to those which follow.

*That they who have to do with any Ordinance of God, draw neer to God.* Doct.

You see it is the *language* of the Spirit of  
B God

*The Wedding Supper, and*

God here, that to have to do with any *matter* which concerns the *worship* and service of God, is, *to draw neer to God*. And in other places it is call'd *a coming before God*, *a treading his Courts*, and *approaching to God*, *a meeting of God*; all which languages imply thus much, that who ever have to do with God in any Ordinance, draw neer to God. You *tread* his Courts, you *come* into his presence, you *approach* unto God, you *meet* God, you have *communion* with God; Nay, you have to do with Gods *Name*; Gods *Ordinances* are *part* of his *Name*. Nay, you have to do with *God himself*. He that hath to do with any Ordinance, with any part of his Worship, hath to do with *God himself*. When you have to do with the Word, when you go to Prayer, when you have to do with the Sacraments, you have to do with *God himself* in them. What could the *Word* do, either in *command* to ingage us, in *promises* to comfort us, in *threatnings* to terrifie us, if we had not to do with God in them? What were *Prayer*, but a distracted seriousness, a religious madness, if we had not to deal with God in it? What were the *Sacraments*, but gaudy Pageants; nay, empty fantasies, beggerly elements, if we had not

to



*the Wedding Garment.*

7

to deal with God in them?

It is God that we have to deal withall in Ordinances, that *sheds* a glory, *casts* a Majesty, and *put* an efficacie into all the Ordinances we have to deal withall: It is he who makes the *promises* of the Word *rocks* of stay and support, that makes the *commands* of the Word full of *authority*, that makes the *threatnings* of the Word exceeding terrible: It is he that we have to deal withall, that makes a little *handfull* of water, a little *bit* of bread, and *sup* of wine, exceeding *glorious* and *efficacious*. What empty, what poor, what contemptible things would these be (and are to unbelieving men) if we had not to do with God in them? It is this God we have to do withall, that casts a Majesty upon, and puts an efficacie into every Ordinance.

But we will passe over this. If they who have to do with any Ordinance of God, *draw neer to God*, then let me put some things to you to judge of.

I Judge then, if ever *Kingdom* was more *engaged* to God, then ours, who enjoy the *Ordinances*, by which we draw neer to God. Hath he dealt thus with any Nation? What Nation under Heaven that enjoy the like priviledges of drawing neer

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to God in Ordinances as we do? Well may we say in the words of the Psalmist, *Psal. 65. 5. Blessed is the Nation which thou chooseth, and causest to approach unto thee, that they may dwell in thy Courts, we shall be satisfied with the goodnes of thy house, even of thy holy Temple.*

2. And with blessing God for our own priviledges, judge what cause we have to take up a lamentation for them that never enjoyed; and for them who have enjoyed, but are now deprived of this means of drawing neer to God.

1. Them who never enjoyed the Ordinances, who sit in darknesse, and in the shadow of death, who never had a *Christ*, a Gospel discovered to them. Oh, pity and pray for them, that the Word of the Lord might run and be glorified, that God would enlarge the bounds of his sanctuary, stretch forth the Curtains of his Tabernacle, that the eyes of Nations might be opened, that the fulnes of the Gentiles might be brought in, and that they might flee to the Church as Doves into the Windows, which is prophesied, *Isa. 60. 8.* And with them, Oh remember that ancient nation, the Jews, who have drawn neer to God in Ordinances, but now at distance with him, and even

set at *further* distance, by the use of those Ordinances, whereby *formerly* they drew neer, Oh remember them! that that blood which they imprecated upon themselves for a *curse*, may now be upon them for a *blessing*, that it may lie no longer upon their heads, but now be *sprinkled* upon their hearts, and be *in veniam*, which hath been so long *in vindictam*; that as it was said of the *Gentiles*, so it may now be said of the *Jews*, *That unto them is granted repentance to life.*

2. And take up a mourning for them who have *enjoyed* the Ordinances, but now *want* them; look into *Germany*, look into *Ireland*, nay look into many places in *England*, how many *Pastours*, who are driven away from their flocks, how many *Shepherds* smitten, and the *sheep* scattered? how many poor *scattered flocks*, who had the *Manna* fell at their tent doors, and their *tents* about the *Tabernacle*, who now have the *Tabernacle* removed, are without *Word*, without *Sacraments*, without *Ordinances*, and are forced to *wander* from place to place, to gather of the *bread* of heaven, to enjoy the Ordinances whereby they may draw neer to God?

3. Judge then, if it be not a *vile thing*,

to hinder and *disturb* the Saints in those things, whereby they draw neer to God, 1. Either by *depriving* them of Ordinances, and robbing them of the means, 2. Or by *corrupting* of the Ordinances to them, that they cannot enjoy them in that *purity* which God left them. In the first, the bread is *taken* from them: In the second, they give them *poysen* with their bread; both these will have a *sad* day of reckoning.

*Vehicula  
Spiritus.*

4. See *What's* the reason the Saints are so much *taken* with Ordinances, because they *draw neer* to God in them; they look upon Ordinances as *Bridges* to give them a passage to God, as *Boats* to convey them into the *bosome* of Christ, as means to bring them into more *intimate communion* with their Father, therefore are they so much taken with them. When they go to the *Word*, they go as one goes to hear news of a friend; when they go to *pray*, they go to *talk* with a friend; when to *read*, they go to read a *letter* from a friend; when to *receive*, they go to *sup* with a friend: they look upon Ordinances, as those things whereby they have to do with God, and therefore are Ordinances so precious. Indeed to them who have to do with *nothing but duty*, in *duty*, but *prayer*, in *prayer*, but *hear-*

*hearing*, in *hearing*, to them the Ordinances are dead, dry, and spiritlesse things: but they who have to *do* with God in duty, they who have *communion* with God in Ordinances, to them Ordinances are passing sweet and precious.

5. Judge what cause there is to *keep* our hearts in a spirituall and holy frame; we have often to do with Ordinances, and when we have to do with Ordinances, we have to do with God, we draw neer to him. And therefore, what cause to get and keep our hearts in a holy temper, that we may be ever fit to close with God in them, and not have our hearts like *bad servants*, to seek when we are to use them? The Apostle bids us *pray continually*, it is not meant that we are ever to be upon our knees, ever in *actual* prayer, but seeing we are to pray so frequently, we are to get and keep our hearts in such an habituall frame and disposition, that they may be ever fit to *close* with God, when ever we are called out upon the duty.

Were we but seldome to have to do with God; you might think there were no such need of keeping our hearts in frame; but seeing we are to do with him *daily* who is so pure and holy a God, *Oh, what*

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manner of persons ought we to be? How exactly should we walk? *Jerem. 7. 9, 10.* will you steal and murder, and come and stand before me, in this house which is called by my name, saith the Lord? so, will you walk loosely, live vainly, when you are to do with so holy a God every day. Oh, let every man that *calls upon the name of the Lord, depart from iniquity.* Let every one that holds up praying duties, keep his heart in a praying frame: such a Christian is not worth a pin, who is only good when he is on his knees, who thinks it sufficient to snatch up affections to serve the turn of a duty, and then to lay them aside as soon as the duty is over: he is a Christian indeed, who prays on his feet as well as on his knees, whose life is nothing else but a *real prayer*; that if you look into his heart, there is all his *desires* ingraven, his heart ever pants and breaths the same things he prays; and if you look into his life, his *life* speaks the same language his *lips* do; his life is a *walking prayer*, many men are *one* upon their knees, *another* upon their feet, but he is the same, he walks with the same spirit, the same affections, the same desires and disposition: he is the same man, It is  
*something*

*something* to pray, *more* to pray as a Christian, and *more* when you have prayed your prayers, to *live* your prayers; nay, to live those affections, those dispositions wherewith you prayed, to live as high as prayer. It is a shame to see, how we *slide* out of duty into the world, and out of the *World* into duty again; as if we were two contrary men, one upon our knees, and another on our feet: And therefore you shall see men to *gather* up some affections, some dispositions before they enter on a duty, and *put themselves* into *another* frame; but lay them *aside* as soon as ever they have done, these must only serve to *act* a praying part, when that is done, then lay them aside; you have no more *use* of them, you must put on another spirit to go into the world withall. Christians, you have often to *do* with Ordinances, and had therefore need to *keep* your hearts in an Ordinance frame: he who keeps not *close* to God in *practice*, shall never keep *close* to God in *prayer*; *distance* in life breeds *distance* in duty. And what need of keeping up praying affections? What a shame to have our *lives* give our *lips* the lie, our practice be a *confutation* of our prayers? In our *prayer* to be warm, in our *practice* cold,

*up* in duty, *down* in life ? Oh learn to live as *high* as duty ; thou never prayest indeed, till thy practice come up as *high* as thy *prayers*, till thou loves *confessions*, and art humble, thou loves *penitions*, and art thirsty, and diligent for those things thou begs, till a man may read by thy lfe that thou art one who desirest those thiugs, which thou hast uttered with thy lips. Let this frame of spirit be in your *eye* to aim at, and in your *life* to endeavour after.---But I am too large, I intended this doctrine only for the porch or entrance to the rest. To draw therefore up to the conclusion of it.

I. If it be so, that whoever hath to do with an Ordinance, hath to do with God in it, he draws near to God ; let me then exhort you :

1. To a *conscionable* use of Ordinances.
2. To *conscionableness* in the use of them.

1 Let me exhort you to a *conscionable* use of Ordinances. Be more frequent in hearing, in praying, in receiving, &c.---I might say something to this last, *viz. Receiving*. The Apostle tells us, 1 Cor. 11. 26. *As often as we eat this bread, we shew forth the Lords death ;* it implies a frequent use



use of the Ordinance, more then once or twice a year, or once a quarter. Indeed the opportunities might be more frequent, if it were not for the coldnesse and deadnesse of our hearts. In the *Primitive* times of the Church, while the *blood* of Christ was *warm*, they had the Sacrament every day; we have an uncontradicted authority, that they had it every *Lords day*. And as men *grew* colder, so the *distances* grew greater. Sure, were it not for the coldnesse and deadnesse of our hearts, it might almost be our *daily bread*, at least we might enjoy a more frequent use of this Ordinance then we do: but as the Apostle saith, *as oft as you have opportunity do good*: so, as oft as you have the opportunity, take the occasions to meet God in his Ordinances.

1. By them you see you draw neer to God, you come into his presence, you have to do with Gods Name; nay, you have to do with God himself.

2. By them God draws neer to you, he walks among the Candlesticks, he presents himself in his Ordinances, *Matth. 28. 1.* and there he directs us to finde him, *Cant. 1. 7, 8.*

3. If we keep not up a conscionable use of Ordinances, distance will grow between God

God and you: As the Water-man may lose more by the omission of one stroke then he is able to recover again by many; so may you lose more by the omission of one duty, then you are able to recover again by the *performance* of many, especially, if this omission hath arisen, 1. From neglect of God: 2. From carelesnesse: 3. From sleighting of the converses with God: 4. Or from the importunities and solicitations of Satan and our corruptions: 5. Or from the blandishments of the world: If upon such grounds, little doest thou know what thou lovest by such an omission. If notwithstanding all endeavours, it be so hard to keep communion with God, what would it be, if we should cast up our Oars, and neglect it wholly? You see what a distance was bred between God and *Israel*, *Jer. 2*. And what was the ground of it? Why, saith the Text, *My people have forgotten me, daies without number*, they had no care to keep and cherish communion and acquaintance with him, and so distances were bred between God and them: neglect of duty breeds strangenesse, strangenesse distance, distance falling off. A good caveat in these daies, when so many do cry down duty; shall we look upon that as our *bur-*  
*then,*

then, which is our *glory*, our *bondage*, which is our *priviledge*? What is the *happinesse* of a glorified Saint, but only that he is alwaies under the *line* of love, ever in the contemplation, and converses with God? And shall that be thought our *burthen* here, which is our *glory* hereafter? By this, first, you come to see the face of God: secondly, you have converses with him: thirdly, you get new quicknings: fourthly, new encouragements: fifthly, fresh strength against sinne; sixthly, new supplies against the temptations of *Satan* and the *World*: seventhly, fresh strength to walk with God: eighthly, armour against our lusts; and this is enough to make us conscionable.

¶ We know not how soon we may be deprived of Ordinances; we have *play'd* with the brests, and God might put them up: we have *shin'd* in the light, and God might *put* out our light. How justly might God *remove* his Candlesticks, let out his *Vineyard* to other Husbandmen, and seek for other *ground* to sow the seed of his Ordinances upon; seeing the *ground* where it hath been *sown* hath brought forth so little fruit, how deservedly might he suffer us to wish and wander to enjoy one of the daies

of

of the Sonnes of man which we have enjoyed?

But though God do not take away the Ordinances from us, yet he may *take us* from the Ordinances, and that not onely by death, but in life it self, and a sad thought this will bring to thy soul, when conscience shall report to you, your former negligence in the use of Ordinances.

II. Let me exhort you not only to a conscionable use of Ordinances, but to *conscionablenesse* in the use of them; be not only conscionable to use them, but let your hearts be wrought up to a *conscionablenesse* in the use of them. The power of the Word, the terror of the Law, the fear of wrath, and the hope of reward, may put a man to do duty, yea, and have power upon the spirit, and ingage the conscience to do duty: You see many that *dare not* but pray, and yet have *no heart* in prayer; they have a *conscience* to do duty, but their hearts are not brought to any *conscientiousnesse* in the doing of it. A common work of God, may make men conscionable to do many duties, but nothing but the *Spirit and Grace* of Christ, will work up the heart to a *conscionablenesse* in the doing of them.

To this *conscionablenesse* in the performance

mance of Ordinances, would I exhort you upon this ground, because you draw neer to God, have to do with him. And as in all, so in particular in this Ordinance of the Lords Supper.

1. Because otherwise ye get no good:

1. No good of Grace, no improvement of Holinesse: 2. Nor no good of comfort. *Comfort* comes not in from the bare *doing* of the duty, but from the *manner* of doing, it is not the *issue* of *conscience* to do, but of *conscienceableness* in the doing of them. All the *Sermons* you have heard, all the *Prayers* you have praied, all the *Sacraments* you have received, though done *out of conscience*, as you say, will not minister one dram of true *comfort* to you upon your death-beds, if your spirits have not been wrought up to a *conscienceableness* in the doing of them.

2. Because otherwise you provoke God; to give him the carcase and out-side of duty, and to with-hold the *life and spirit* of duty, is a provocation of God.

3. Because otherwise you will contract much *guilt*, and bring much evil upon your own souls. This is sure, that Ordinances used in an unconscionable way, 1. They give

give Satan further possession of us.  
 2. They put much weight to our sinne.  
 3. They set our souls at further distance with God. 4. They ripen us to the great downfall, the great sin lies among such. 5. They make our conditions more irrecoverable. When a man comes to be Ordinance-proof, prayer-proof, Sermon and Sacrament-proof, that none of these can enter and work upon him, he is out-grown the power of Ordinances, that mans condition is very neer desperate.

There is nothing makes the condition of the soul more *desperate* and unrecoverable, then the use of Ordinances in a *formall* and unconscionable way, when a man doth *harden* under means of softning. When a mans sore runs under the plaister; nay when the plaister increaseth the sore; when that which should draw us neer, sets us at further distance; this mans condition is dangerous. Scarce one of many are ever wrought upon: When once a man can hear, and pray, and receive, and yet *retain* his sin too without disturbance, all this doth not trouble him; no weapon will pierce him; no command, no threatning of the Word, no power of Ordinances can move him:

him : this man is in great danger to die in this condition. And the use of Ordinances in a formall way, brings men to such a condition. As the use of *Physick* in an ordinary way, doth take away the working of it; so the use of *Ordinances* in a formall way, doth take off the edge, and blunt the power of working on the spirit.

Well then, let me exhort you not only to be conscionable to use, but to a conscionableness in the use of this Ordinance. And this lies in two things.

1. That you come with hearts habitually disposed : which lies also in two things :

1. To be brought out of a state of sinne;

1. The power. 2. Practice. 3. Love

of all sin : for sin sets a *distance* between

you and God in Ordinances, it *pollutes*

an Ordinance, it *indisposes* you for ac-

ceptance in it.

2. To be brought into a state of grace, to

have your natures changed, not partial-

ly, but universally and spiritually, not

only to have new practices, but new

principles. *Old things past away, and all*

*things become new.*

2. This conscionableness in the use

of Ordinances, it lies in this, That you

come with hearts actually disposed, and

C

that

that consists in two things, { 1. Examination.

{ 2. Excitation.  
But of these I shall have occasion to speak larger in the following Discourse.

There is yet another branch of the exhortation.

If so be that whoever hath to do with any Ordinance of God, hath to do with God in it; Oh then when ever you go to have to do with any Ordinance, be sure you take Christ with you. There is a necessity

{ 1. In regard of *Admission*.  
of this, { 2. In regard of *Assistance*.  
{ 3. In regard of *Acceptance*.

1. In regard of *Admission*, God is a consuming-fire, and we are but dried stubble; there is no approaching of him but in Christ, in whom we may have access with boldnesse to the throne of grace; God will not look pleasingly on you, if you come without Christ, here is no throne of grace without him; without Christ it is rather a Bar or *Tribunall* of justice, then a *Throne* of Grace. It is Christ who makes that which was a *Barre* of justice, a *Bench* of mercy. In him we have admission. You go upon this Ordinance now, but go not in the strength of your preparations, but in the  
the

Ephes. 12.

Heb. 14.

14, 16.

Heb. 10.

12, 13.



the strength of Christ. Say, Lord, I come alone in the *Merits* of Christ, to partake of the *Merits* of the Lord Jesus. I come in the blood of Christ, to partake of the blood of the Lord Jesus. I have endeavored to prepare and fit my self through thy grace, but I look not for admission through my preparations, but through the blood and mediation of Christ.

2. There is a necessity of Christ in regard of *Assistance*: You go upon Ordinances, but you have no strength to do them without Christ, who is sufficient for these things? You might as well be set to move Mountains, as to undertake Ordinances, without the strength of Christ, *Without me you can do nothing*, saith Christ, Joh. 15. without Union with him, without Communion with him: from him we must have both *operating* and *co-operating* strength, both *inherent* and *adjuvans* strength, otherwise though you have grace, yet you will not be able to perform any work, nor exercise your own graces. It is he that must work all our works in us, and for us; the *inherent* work of grace within us, and the *required* works of duty for us. And blessed be that God, who hath given to us what he requireth of us, and hath

*Quod a me  
requirit  
ipse dona-  
stiprius.*

Chrysost.

not onely made Precepts promises, but made promises performances.

3. There is a necessity of Christ in regard of *acceptance*. Our works, <sup>a</sup> they are not only impotent, but impure too, as they come from us. It is Christ that must put validity to them, and Christ that must put his own *odours* to them, Christ must put both his Spirit, and <sup>\*</sup> merit to them, his *Grace* to work them, and his *blood* to own them; what ever comes from his *Spirit*, is presented through his *merit*.

And here is a great comfort; thou look'st over thy performances, and canst not see, how ever God can accept them: so much deadnesse, so little life, so much coldnesse; but God looks upon them, not as *things*, but as *Christs*, in whom, not only our persons, but our performances are accepted. Christ gives us his spirit, and Christ is willing to own what we present by his Spirit, and God is willing to own, what ever is presented to him by his Sonne.

Well then, thou hast to do with the Ordinances of God, by these thou drawest neer to God; but would you be admitted into the presence of God? Would you have God to hold out a golden Scepter to you?

Would

\* Nihil ab homine existit quavis perfectio quod non sit aliqua macula iniquitatum.

Calvin.

\* Meum meum miseratio Domini, non sum plane meriti inops quandiu non fueris ille inops miseratio enim Domini me meminerit iustitia tua solus, ipsa enim est & mea, &c.

Calv. Instit. lib. 3. c. 11.0. Sect. 3.

God looks not on the work of the Saints. In foro stricti iuris, but in foro Evangelij.

Eph. 1.6.

Would you have grace and assistance to perform the work? Would you have acceptance when the work is done? Oh get *Christ* to go along with you! And thus much for the first Doctrine, which is an introduction to the second.

*That they who draw near to God in any Ordinance, must sanctifie God in it. Doct. 2.*

In prosecution of which, we shall do three things: we will shew,

1. *What it is to sanctifie God in an Ordinance.*

2. *How we must sanctifie God in an Ordinance.*

3. *Why we must sanctifie God in an Ordinance.* And so to application.

1. *What it is to sanctifie God in an Ordinance.*

To the sanctifying of GOD in an Ordinance, there is something requi-

red, { 1. *In the Work,*  
2. *In the Workman.*

1. *The Work*, and that is, that it be an Ordinance, such an one as he himself hath instituted and set up, otherwise we cannot sanctifie God in it, no more then the Papists in their blinde devotions and superstitions. These offer *strange fire*. As Gods *Benediction* doth not accompany any thing further

then'tis an Ordinance of his, so our *sanctification* of God extends no further then to his own Ordinances, which he himself hath set up and ordained; in other things we *sanctifie* him not, we *dishonour* him.

3. Something required *in the workman*: To say nothing here of the main requisite, which is, that he be in Christ: for that we take for granted; and to qualifie such an one to this Ordinance: and in such an one there is something required in his head, something in his heart.

1. *In his head*, and that is; first, that he *conceive* aright of God: secondly, and that he *conceive* aright of the Ordinance, 1. That he *conceive* aright of God, that he hath a right knowledge of God, right conceptions of God in his Nature, in his Person, in his Attributes, Sonne. 2. Of his Ordinances, 1. in the nature of them, 2. the use of them, 3. the fruit and benefit of them.

2. *Something in his heart*; and that,

First, that he bring *holy affections* to it; every Ordinance of God requires the affections to be imployed about it, and not only affections, but holy affections, such affections as do arise from a holy heart, there is the spring. Unsound professors may  
may

may sometime have some *flashing* in their *devotions*, as you see *Herod*, who heard *John Baptist* joyfully; they may have some *affections*: but 1. They are not *holy affections*: 2. Not such as arise from a *principle*, a spring within, there's no *root*: 3. They are not *orderly affections*, they break out before *knowledge*, before *faith*: 4. They are not *constant affections*, but land-floods for a time: 5. They are not *transforming affections*, such as change the heart; and therefore such *affections* may be exercised, yet they leave a man as they found him, and such a man cannot sanctifie God in an *Ordinance*.

Secondly, there must not only be *holy affections*, but such as are *sutable* to the *Ordinance* and *Work* in hand. It is possible to have *holy affections*, them *stirred* up in an *Ordinance*, and yet not sanctifie God in it, because these are not *sutable* to the *Ordinance*, *Nihil ad rem*, nothing to the work in hand, they suite not with the present *Ordinance* that God hath called the soul out upon, as I could shew you at large.

Thirdly, there must not only be *holy affections*, and *sutable affections*, but those *excited* and *stirred* up. A man may have

## The Wedding Supper, and

*holy affections*, and such as are suitable to an Ordinance, as the Saints have in the frame of Grace, and yet not sanctifie God in an Ordinance, because not excited and stirred

up: \* *Stir up the gift of God in thee*, saith  
 6. the Apostle to *Timothy*, that is, excite  
 and blow up the gifts and graces of God  
 in thee.

ἀναζωπυ  
 ρειν τὸ χά-  
 ρισμα τὸ  
 θεῶν

signif. ig-  
 nem for i  
 tumet ig-  
 nem cineri-  
 bus cordi-  
 tum solle  
 aut flaru  
 suscitare,  
 ut reardes-  
 cat. Pater.

When you are to do with God, you must *stir up* those affections, and graces which are within you. And this requires a matter of pains, *affections* are not ever at hand, nor ever at command: a man hath not his *heart* under lock and key. And therefore God in mercy considering and respecting our weaknesse, hath graciously allotted a time of *preparation*, before he call us forth upon the *performance of an Ordinance*, that so we might get our *affections* up, our hearts in tune. Once indeed we read, that men were called out upon an Ordinance, and were *straitned* with time to prepare themselves according to the *preparation* of the Sanctuary, as in *Hezekiabs* time. They had *babir* preparation, but wanted *act*uall, and in that case, the want of time, God pardoned it, but it was *prayed* for, it was *sought* for, and sought

2 Chron.  
 30. 15, 19.

sought for earnestly. But we read another time, that God punished the want of this *actuell* preparation, and stirring up their graces and affections; yea, and punished it *severely*, with the weaknesse, sicknesse, death of many of the Corinthians, *For this cause many are sick, many are weak, many are fallen asleep*; yet were they habitually prepared, 1 Cor. 11. 1.

God takes it for a great *dishonour* to him, that we should come slightly on so great a work, to which all the affections we have, and all the affections we can stir up, are little enough. We had need call in for all the *strength* of grace; nay, all the *succours* in Christ, and all the *supplies* and aids of the Spirit, to the performance of it: By this you may gather, what it is to sanctifie God in an Ordinance.

2. How must we sanctifie God in an Ordinance?

To sanctifie God in an Ordinance, there is required something

1. Antecedent.
2. Comcomitant.
3. Subsequent.

1. *Something Antecedent, or before.*  
 2. *Something in the time.* 3. *Afterwards.*  
 These are generals, which belong to every particular Ordinance, as I could shew you at large.

When

Inhearing  
the Word.

When you come to hear the Word, there is something required before; as 1. *Meditation*, into what place, into whose presence, about what business we go. 2. *Examination* of 1. *our sins*, that here we might have them slain by the sword of the Spirit, in the Ministry of the Word. 2. *Our graces*, that here we might have them strengthened and nourished by the spirituall food of our souls. 3. *Prayer* for the Minister, for the Congregation, our selves, that a blessing may be upon.

2. *In the time* is required, 1. *Reverence*, 2. *Attention*, 3. *Submission* of spirit, and *humility*. 4. *Faith*.

prayer.

\* עֲדָךְ

Ex radio.

עֲדָךְ

Ordinavit,  
aciem dis-  
posuit.

רָאָה

Ex radio

רָאָה

Speculando  
expectavit

hinc רָאָה

speculator.

3. *Afterward*, Prayer again, which must be the Alpha, and Omega. 2. *Meditation*. 3. *Fruitfullnesse*, and *obedience*.

So for Prayer, there is required, 1. *Before Meditation*, preparation. 2. *In the time*, faith, fervencie, humility, \* *submissio* of spirit, enlarged desires. 3. *Afterward* such a deportment and demeanour as is futable to such who call upon God, as to depart from sinne, to apply our hearts to obedience, to expect the answer and return of our Prayers, Psal. 5. 3. *In the morning* I will direct my prayer, \* and look up. There are two military words, he would not



not only pray, but marshall up his prayers, put them in aray; and when he had done, he would be as a Spie upon a tower, to see whether he prevailed, whether he got the day.

But to passe these, and come to the Ordinance we are to enter upon, the Sacrament. To sanctifie God, in which, there is required, 1. something before, 2. something in the time, and 3. something after. Sacrament

1. *Something before*, which may be laid down in these two heads,

1. *Habituall*. 2. *Actuall*.

1. *Habituall preparation*, which doth consist in the whole frame of grace and sanctification. It is an Ordinance only for such who are sanctified: we are to have, 1. *A saving knowledge* of God, of our selves, 2. *lively faith*, 3. *a true repentance*, 4. *love*, 5. *hunger and thirst* after Christ: this is a feast, and no coming without stomach. 6. *Thankfulness*.

2. *Actuall preparation*, and that consists in the actuall stirring up, and exciting of those graces which are in you. There must be a new exciting of faith, a new exercise of repentance, the latitude and extent whereof, is for all sin; but especially for those sins which you have committed since the

Mr. Dike  
on the Sa-  
crament.  
Mr. Dow-  
nam.

the last time you renewed your Covenant with God, in this Ordinance. So a stirring up of our love, affections, our desires, hunger, thirst. This he required before, which because it is so largely treated upon, by many learned and godly Divines; I shall purposely wave any further treaty of it, referring you in this point, to what they have so largely written.

Passing this therefore, we fall upon the second, which hath not been so frequently taught.

2. As there is something then required before, *viz.* Habitually and actually preparation: so secondly, *there is something required in the time*; and that is the *exercises of Graces*, and gracious dispositions. A man may be a sanctified person, and yet not sanctifie God in this Ordinance, if he do not *exercise* those *Graces*, and gracious dispositions which God requireth here, and are *sutable* to the quality and nature of the Ordinance.

1. Now the first and great grace that here is to be exercised, is *Faith*. *Faith* is the great grace which gives admission unto this Ordinance, and faith is the great grace that is to be exercised, and to run thorow the use of it.

Concern-

Concerning which we shall desire to unfold three things.

1. *What act of Faith is here to be exercised.*

2. *Upon what object we must exercise our Faith here.*

3. *For what benefits faith must here be exercised.*

For the first, viz. what act of Faith is here to be exercised. There are these two main acts of faith. 1. An act of *Recumbence*: 2. An act of *apprehension* and application of Christ. Both these may be exercised here, and to our *spirituall* benefit.

By the one we go over to Christ, by the other we bring Christ over to us.

The first act of Faith gives us an interest in all the benefits of Christ, though as yet the soul is not able to bring home to it self the great *revenue* of mercy and grace, which Christ hath purchased, and the soul hath an interest in. The second act of faith brings it all home. In the former, God makes Christ ours, and we his; in the latter, we make him ours: Christ in his *blood* and *merits*, Christ in his *grace* and *Spirit*, Christ in all his *doings* and *sufferings*; so far as he is communicable to poor sinners. Now there is not much difference between these

*Fides potest habere aliquem non dubitationis, sed salvam fidem. Diven. Fidei certitudo importat firmitatem adhesionis, non quietationem intellectus. Aquin.*

these two acts. The difference is not in the *nature* and essence of the grace, both are faith, and saving faith; nor in the fruits and benefits, both *give* a man *union* and communion with Christ, &c. But the difference is in the *measures*, and degrees, in the comforts of it. To the first there goes a conviction of sin, a manifestation and clearing of the promise, a perswasion of the truth, fulnesse, freeness, sutablenesse, and goodness of the promise. And upon all this here is a rolling, a resting upon Christ. And the later, is but a further degree, a bringing over or home all this to its own self. In the *former act*, the soul hath communion with all the benefits of Christ. It's such an act of Faith, as gives a soul union with the person, and that cannot be without communion with the privileges and benefits. In this later, there is but a *clearer apprehension* of it. In the first, we go over to Christ: in the later, we bring over Christ to us. In the former, we are *Phil. 3. 12.* *apprehended* of Christ; in the later, we *apprehend* Christ.

Now, to the answer, what act of faith is here to be exercised: unto which I say, that that act of faith, which doth apprehend and apply Christ, is most sutable to this  
Ordi-

Ordinance of the Sacrament; hence is this called a *taking* of Christ, a *receiving* of Christ, a *feeding* upon Christ, *eating* his flesh, and *drinking* his blood; all which shew, this act is most suitable to the Ordinance.

Here we have an *offer* of Christ, and this act is most suitable to *take* him as offered. And the more strength we have to apply and bring Christ home, the more we *feed* on him, the more we are nourished, and built up.

But though this act of faith is most suitable to the Ordinance, yet we shut not out the other from the comfort and benefit of it. That which gives the soul *union* with Christ, doth give it *communion* with all the benefits of Christ. Christ and his benefits go together. Yet I could wish that every one who hath done this first *act* of faith, would work it up one degree higher, to *apprehend* and apply Christ in the promises of grace. Seeing according to the measure of your faith, and feeding upon Christ; such is the measure of the benefit by Christ here. But however, be not discouraged, such as are *weak* in faith, will Christ receive. If he have a care that others shall not reject them for their weaknesse, but bid them

to receive them, much more will *he* himself receive them; and whom he will receive, shall receive him.

If therefore thou art weak in *applying* faith, and thou cannot bring Christ over to thee, go thou *over* to Christ; if thou cannot *fully* apprehended him, let him *apprehend* thee, cast thy self into his arms; by this act, set thy *seal* to Gods truth, and expect here in this Ordinance, that God should put his *Seal* to thy heart, by assuring. So much for the first, what act of faith is here to be exercised. We come to the second.

Phil. 2. 12.  
In languida fide magis nos apprehendimus a Christo, quam quod nos ipsum apprehendamus.  
Chem.

2. Upon what *Object* must the act of faith be terminated here? You must know there are *many objects* of faith in generall; as God himself in the unity of Essence, and trinity of Persons, the *Word* of God, the *Promises* of God. But there is but one object of justifying faith, and that is Christ, *God-man*, the Mediatour, *To him give all the Prophets witness; that whoever believes in him, shall receive remission of sinnes.* This is the *object* upon which the *faith* of *Adam* was terminated, the seed of the woman, and thereby was justified, and had his *recovery* after the fall. This is that *object* upon which the *faith* of *Abraham*, who was

A& 10. 13  
Gen. 3. 15.

Gen. 3. 15.

was the Father of the faithfull, was terminated; who saw his day, and rejoyced; it was not the beleevving of the *Promise* of seed, but in the *promised* seed. To him also did the eyes of the *faithfull* look, under the Law, through the shadows and sacrifices, and were justified by Christ to be, as we are now by Christ *exhibited*.

And upon him must our faith be terminated; not only in the first act of faith for justification, but also in the exercise of it in this Ordinance, for the further assurance of justification, and increase of sanctification.

And let it not seem *strange* to you, we are not so much to deal with a *promise* here, as with the *thing promised*; nor to feed on a *promise*, as upon Christ himself by faith, to eat his flesh, and drink his blood. *This is my body, &c.* Christ is the *meat* here for the hand of faith to receive, the mouth of faith to eat, as he saith, *My flesh is meat* indeed, and *my blood is drink* indeed. You may make use of the *promises* here; the Sacrament is the *seal* to every promise in the Covenant. But the *matter* of the Sacrament indeed, and that whereon we are chiefly to feed, is *Christ* himself. Christ as he is laid out unto us in his death and sufferings, whereon feeding, we get spiritual

March 6.

26.

Corpus

Christi est

pabulum

fi. ii.

Job. 6. 15.

nourishment for grace, and death of sinne. The blood of *Christ*, like the *Waters* appointed for the triall of jealousy, hath a double property, to kill, and to make fruitfull; to kill our *sins*, and make our *graces* grow; to rot our *sins*, and ripen our grace.

*Christo  
sublato ni-  
hil restat in  
sacramen-  
tis, præter  
inane spec-  
taculum.  
Dav. in  
col.  
Christus est  
substantia  
sacramen-  
torum; et  
ejus opera-  
tio est ipsa  
vita sacra-  
mentorum.*

Well then, remember that the great dish thou feedest on at this Feast, be *Christ* himself. Thou canst not feed upon a promise, untill thou first feed upon *Christ*; he doth not only give us *title* and interest in them, but *appetite* to them. If thou feed on him, thy *stomack* will be quicker to feed on them; nay, if thou feed on him, thou feedest on all the promises, and hast an interest in all the good of them, the sweet of all the promises is tasted in *Christ*. All the promises are folded up in *Christ*, and thou canst not feed on him, but thou feedest on all, and hast the  *blessing* of every one in particular. The promises of justification, sanctification, subduing of corruptions, increase of grace, upholding in grace, interest in glory, they are all of them folded up in *Christ*, he is all.

The *promise* doth not, but *Christ* doth justify, *Christ* doth sanctify; you get nothing from the promise *separate* from *Christ*, but all the good of the promise comes



comes in by *Christ*, and therefore here terminate your faith. And so much for the second, upon what object we must terminate our faith. We come to the third.

For what benefit must Faith here be exercised? Partic. 3.

First, faith must not be here acted for your *justification*; it is required you should be justified persons, have your sins forgiven before you come hither. He that comes hither under the guilt of sinne, goes away with more guilt, and his former guilt is doubled and confirmed on him. So that for this benefit, faith is not to be acted, as we shall shew hereafter.

Secondly, faith must not be here acted for *Regeneration*; It is required a man should be born again, be in the state of grace, sanctified, before he come hither. Here is the *multiplying* of grace, but no *Mat. 13* *begetting* of grace. As in the miracle of *loaves*, there was no new bread created, but a multiplying of the bread they had: So here is no giving of grace where there is none, but a multiplying of grace where it is: where grace is, there it is *increased*, but it is not here begotten. A man may come to the Word, though he be graceless, because the Word is an Ordinance set up for

## The Wedding Supper, and

the gathering of men, and begetting souls to Christ: but none are to come to the Sacrament, but such as are begotten anew; the Sacrament is not the *Fount*, it is not the place where men are born, but the table where men are nourished; it is not the *seed* of the new birth, but the *meat* of the new born; we must be *born* before we eat, *bred* before fed; *begotten* before nourished. If we come *gracelesse* hither, we shall go *gracelesse* away, and worse then we came. In particular then:

1. Faith must here be exercised for the further assurance of our justification. God hath cast down the soul by the ministry of the Word, he hath discovered and revealed the promise, brought the soul over to the promise, upon which it rests, and is justified, and hither we come to be further assured of it. This was one end why the Sacrament was set up. We know the strongest are but weak in faith; there is no such assurance in the world, as to expell all doubts and fears, though to overcome them; but though they may be *suspended* in their actions for a time, and well subdued and conquered, yet they are not altogether expelled; if they were, then were there no need of the Sacrament for this end, to confirm

*Fides non  
tollit, sed  
vincit om-  
nem dubi-  
tationem  
Rom.*

*Fides po-  
test habere  
aliquem  
modum du-  
bitationis,  
sed non fide.*

and strengthen faith, and so one of the ends  
whetefore God set up this Ordinance, were  
in vain to that man. But I say there is no  
man so sure, but may be surer: there are  
degrees of assurance as well as faith, and so  
may we grow up in assurance as well as  
faith. And now for the further assurance  
of our justification, God to the covenant of  
grace and mercy, wherein he promised the  
full pardon of sin, hath annexed the Seal  
of the covenant; whereby we may be more  
assured. *Job 41:2* To make it  
indeed here is no need of this in respect  
of God, our justification is sure with him,  
his intention is as good as his promise, his  
promise as his oath, his oath as his seal.  
But it was Gods golden sword usquaring  
the weaknesse of our faith, he stooped be-  
low himself, and was not only content to  
give us his promise, but to confirm it with  
his oath, the great oath of Heaven, and to  
all this to afford his Sacraments, to seal up  
all into us, that we might have strong as-  
surance and consolation. *1st Cor. 13:12* It was  
to this end to assure us, who have such un-  
believing hearts, that God gave word up-  
on word, promise upon promise, oath to  
oath, seal to seal, heaping mountain up-  
on mountain, and all to confirm our faith.

gering hearts. That we might be *strong* in him, when *weak* in our selves, *faithfull* in him, when *fearfull* in our selves, *steadfast* in him, when we *flag* in our selves.

And how should we exercise *faith* here, and go doubting away? How shall we go away *trembling* after all this confirmation? An *oath* among men is the end of all controversy, the concluding of all difference and disputes, and shall not Gods oath prevaile thus much with you? Why do you suffer return of fears and doubts after

*Ve nobis si  
nec juran-  
ti Deo cre-  
dimus.  
Aug.*

such a seal? Woe be to us, if we will not beleve God, no not upon his oath. Dost thou desire better security? Thou shalt not yet have it, thou canst not. If you would come up to God, and take his security, how could you doubt.

A second benefit for the *compassing* of which *faith* must be exercised, *which* is the *increase* of our *grace*, or perfecting of our *sanctification*. My brethren, we are weak in grace, you know how much infidelity, and how little *faith*, how much enmity, how little love, how much obstinacy, how little pliable conformity to his will, what a deal of formality, how little power, what hardnesse of heart, how little broken-  
ness of spirit for sin &c. And bring weak

in *grace*, there is a *necessity* that these graces should be nourished. As there is necessity of *daily bread*, for the nourishing and upholding of our bodies; so there is necessity of *spirituall food* for the nourishing of grace in our soules. And as there is necessity of our nourishment, so is there necessity our nourishment should come from Christ, he is the staff of nourishment. As *Eo modo* in *naturall* life the same way we are begotten, the same way we are nourished: *quo generamur, nutri-* so in *spirituall* life, Christ he is the *Breeder*, *trimur.* and so he is the *Feeder* of grace in us; he is the *Begetter*, and he is the *Nourisher*. From Christ we have our graces, he is the fountain from whose fulnesse we receive grace for grace in our *regeneration*, and he is the nourishment, of whose fulnesse we receive \* grace to grace in our *sanctification*. *\* Gratiam gratis accu-* Hence he is called the *Bread of life*, *cumula-* not only because he begets life in *dead* men, *sam.* but because he nourisheth and maintaineth life in *living* men. He is *panis spiritu-* *alis*, spirituall bread, in the word to beget life; and *panis Sacramentalis*, bread in the Sacrament, or Sacramentall bread, to nourish and to maintain life begotten; and hereafter he shall be *panis aternalis*, our daily bread in heaven, to preserve us in ho-

linesse with happinesse to all eternity. And as there is a necessity of nourishment, and nourishment by Christ, so Christ for this end, that we might be nourished, hath set up this ordinance of the Sacrament, for the *nourishment* of the Saints in grace, for the *strengthening* our faith, to which it hath a proper influence, being the *seal* of the covenant, and for the increasing our sorrow and repentance, unto which it hath the like influence, being the representation of Christ wounded, broken, bleeding for sinne; who looks on Christ bleeding, but his heart must bleed? &c. And so of the rest.

Christ is a full fountain, and unwilling to be a sealed fountain to you; he is a treasury of grace, and unwilling to be lockt up, and therefore hath been so gracious, as to set up an ordinance, not only to be a *seal*, but an *instrument* or conduit-pipe to convey grace to us from him the fountain of all grace; which nourishment he doth convey unto us by vertue of our *union* and *communion* with him, and *application* of him to us in these *ordinances*; which though they be all *secret* waies of conveyance of nourishment, and under ground, that the world cannot see, yet there is *real* nourish-

Gratia derivatur a Christo,  
 1 Efficacia operatio-  
 nis  
 2 Beneficium intercessio-  
 nis.  
 3 Merito passionis.  
 4 Virtute applicatio-  
 nis.

nourishment brought down to the soul, whereby the soul goes home in a better frame, faith more increased, affections more enlarged, our love more inflamed, our desires more quickned, and yet more satisfied,

*Quest.* But I know you will ask of me, how faith is here to be exercised, for the drawing down of life and nourishment from Christ in this ordinance?

*Ans.* For the answer of which in brief:

1. Faith looks upon Christ as the *treasury* and common stock of grace, in whom dwells all fulnesse, all our fulnesse; faith looks on him as the *universall principle* of life, and *root* of holinesse. God gave not him the Spirit in measure.

2. Faith casts its eye on the *promise* for the conveyance of grace from him, it sees a promise for derivation of grace from him to us: Faith works, *virtute promissi*, by virtue of the promise: where there is no promise, there can be no faith, and therefore faith discovers, that there may be communion and participation with this fulnesse; there are such promises made, that of this fulnesse we shall receive grace for grace. *Joh. 1. 16.* and Christ is made unto us *Wisdom, Righteousnesse, Sanctification*, *1 Cor. 1. 30.* and he came that we might

*Joh. 1. 14.  
16.  
Joh. 2. 24.  
C. 1. 1. 19.  
Col. 2. 3. 0.*

*Ille est co-  
natus gra-  
tia; et ab  
illo nobis  
omnes vi-  
vunt deri-  
vantur.  
Daven.*



might have life, and have it in abundance,  
*Joh. 10. 10.*

*Sacramen-  
 ta ex simi-  
 litudine re-  
 presentant,  
 ex institua-  
 tione signi-  
 ficant, ex  
 virtute  
 Christi san-  
 ctificant.  
 Aquin.*

3. Faith looks upon this Ordinance as an *Instrument*, a means which God hath set up for the conveying of life and nourishment from Christ. Though God can do it without, yet in Gods *ordinary* way, Ordinances are the means of the conveying of life from him to us.

4. Now then, faith being steeled by such considerations as these, that there is a fullnesse in Christ, that there is a promise of this fullnesse to be made over to us, and that the Sacrament is an Ordinance whereby God, as by an instrument, will convey of this fulnesse of Christ to a poor soul : faith goes over to Christ, and by *vertue* of the *'Promise'*, applying and feeding upon Christ, draws down further life and nourishment from him to the soul : As one said of the *tree* of Christs ascension, though the fruit were high, and above our reach, yet if we touch him by the hand of faith, and tongue of prayer, all will fall down upon us : So here, if we can but touch him with the hand of faith, though a palsie hand, though a weak and trembling hand : if we can but go to him with a praying heart, Christ can with-hold nothing from us.

And



And after this manner doth faith form  
a Prayer to him: "Lord, thou know'st I"  
"am weak in grace, thou seest my faith is"  
"feeble, my love cold, my desires faint, my"  
"obedience small; but thou hast all ful-"  
"ness of grace, thou art the Fountain, and"  
"this Fountain is opened here; thou art the"  
"Treasury, and this Treasury is here un-"  
"lock'd. Those *graces* I have, though"  
"weak, thou begettst them, and wilt not"  
"thou now nourish them? From thee I"  
"had the *being* of grace, and from thee I"  
"must have the nourishing. Thou hast set"  
"up this *Ordinance* as a means to convey *I sa. 64 5.*  
"grace, and thou hast promised to remem-"  
"ber them that are in thy way, therefore"  
"help, ~~and~~ *&c.* Besides, may faith say,  
"Lord, thou hast been pleased to *implant*  
"me into *Christ*, and shall I die for want  
"of nourishment? thou hast made me a  
"member of *Christ*, and shall I *decay* and  
"withers for want of influence? Oh! never  
"let it be said, that a branch in *Christ* shall  
"withers and *decay* for want of nourish-  
"ment, when there is so much in the root;  
"let it never be said, that a member of  
"*Christ* should withers, and die for want  
"of *influence* and life, seeing there is so  
"much in the Head. Thou canst that *I Joh. 10. 10.*  
"might

"might have life, yea, and have it in abundance. Why, Lord, my graces are weak; here are *dying* affections, *dying* dispositions, *dying* graces, Oh! come down before I die, strengthen the things that are ready to die in me. Thou hast raised me from the death of sin, let me not again drop into the same grave; thou hast wrought graces in me, let them not decay for want of life when such abundance is in thee.

Revel. 3.

Gal. 4. 9.

Thus doth Christ formed in the heart, cry out for Christ *nourishing* in the Sacrament. The work of grace is called a *forming* of Christ in the soul; and Christ doth but *nourish* and feed himself, his own graces here. Christ in the Sacrament doth nourish Christ begotten in the heart by the Word. And the soul feeding upon Christ by faith, is further changed into his Image. In our corporall feeding, the meat is changed into the nature of the eater; but in our spirituall feeding, the eater is changed into the nature of the meat eaten, the Believer into the nature of Christ, 1 Cor. 3. 18. While beholding him as in a glass, we are also changed into his Image. Thus doth faith feed upon Christ, and draw down nourishment for the strength of every grace

1 Cor. 3. 18.

in us, &c. And according to the measure of faiths feeding, such is the proportion and measure of nourishment conveyed. As the *Stomack* sendeth down nourishment to all parts, from the *supply* of food, which it hath fed on. Or, as the *Liver* having drawn down and made bloud from the nourishment in the *stomack*, diffuseth and spreadeth abroad, and sends to every part some. So *Faith* having fed upon *Christ*, doth here send down nourishment to all the *graces*. or, as in a *Feast*, you send portions to your poor brethren; so *Faith* having feasted it self on *Christ*, sends down portions to her sister *graces*. All our *graces* have a dependance on *Faith*, and *Faith* on *Christ*; our *Graces* depend on *Faith* as a *Mediatour* to our *Mediatour*: as that grace which hath immediately to do with *Christ*, from whence it fetcheth supply and provision for all the rest. That is the second benefit faith is here to be acted for.

3. The third benefit that *Faith* is here to be exercised on *Christ* for, is the further subduing and conquering of our *corruptions*. *Faith* hath a double work to do; It works in *Heaven*, and it works in *Earth*. As it works in *Heaven* for the justification of

of a sin, so it works in *earth* for the mortification of sin; and herein this *Ordinance* is faith acted on *Christ* for the further killing of sin. Faith hath a speciall art in going over to *Christ*, and fetching from him such help as is suitable to the necessities of the soul. If we be *weak* in Graces, Faith can go over to *Christ* for the strengthening of them. If *corruptions* be strong, Faith can go over to *Christ* for the subduing, and conquering of them. And by making use of the merit, power, promise, Spirit of *Christ*, gets strength from him for the subduing of unruly lusts, untamed corruptions. "Why, will Faith say, Lord, "thou hast *promised* to subdue my corruptions, and thou art *able* to subdue all to thy self, Oh! therefore let thy *power* against the power of my lusts. These sons of *Zeruiab* are too strong for me, but not for thee: I am *burthened* with a dead heart, a hard heart, unbelieving heart, &c. "But never was there *heart* so hard, but thou canst break it, never *heart* so dead, but thou canst *quicken* it. There is *life* enough in thee for all the sons and daughters of *death* in the world, Oh! that therefore thou would'st *quicken* me, that thou would'st break me. Thus doth Faith

Faith make use of Christ here for the *subduing* of corruptions,

And let me tell you, there is a special art, dexterity and skill which faith hath, whereby it forms such *conceptions* of Christ, as are ever *sutable* to the present necessity of the soul, whereby it gets more speedy relief.

1. If there be a *return of guilt* upon the soul, and burthen upon the conscience, Faith looks upon Christ in *bloud*, Christ a Priest, a Sacrifice for sin.

2. If the soul labour under *ignorance*, Faith looks upon him as the great *Prophet* Joh. 6. 45. of the *Church*; and faith, Lord, thou hast Isa. 14. 13. taken upon thee to be the great *Prophet* of Jer. 31. 34. the Church, thou hast promised we shall be all taught of God. Oh ! therefore teach me, instruct me, &c. It is not so *sutable* to look upon Christ as a Priest, when we desire he should do the work of a Prophet.

3. If we be weak in grace, faith looks upon him as the universall fountain and principle of grace, one who hath all fulnes in him, able to fill a world of hearts with grace, though they were never so barren or empty; and so goes over to him for strengthening, &c.

4. If we labour under the pollution of Mal. 3. 2. sin,

sin, faith looks upon Christ as a refiner, a purifier, a purger of his people from sin. As Eph. 5. 26. one who came not only to be a Redeemer, Tit. 2. 14. but a refiner; not only a Saviour but a sanctifier of his people, Ephef. 5. 26. Titus 2. 14.

5. And so, if corruptions be strong, faith looks upon him as a King, who is able to subdue and conquer unruly affections, and to bring every thing into subjection to himself.

God hath not only furnished Christ with fulnesse of supply to answer every need of the soul, but God hath given to Christ diversity of titles, that we might conceive of him not only as a full, but as a suitable good to every necessity of the soul. And God, having thus diversly represented Christ to our understandings, as a Prophet, a Priest, a King, a Refiner, &c. Faith doth form such conceptions of Christ, as are most suitable to the present necessity of the soul.

Uusus filius  
sine peccato.  
10. nullus  
sine tentatione.  
11. none.

1 Cor. 10.

13.

2 Cor. 12.

9.

Heb. 2. 18.

4. A fourth benefit for which Faith may be exercised in this Ordinance, is for deliverance out of temptations. Thou hast been long assaulted by Satan; thou hast felt the blows and buffets of Satan many years; God hath not only promised to support thee and succour thee in this condition,

dition, but God hath promised to deliver thee out of this condition, *Rom. 16. 20. Rom. 16. 20.* *The God of peace shall tread down Satan under your feet shortly.* Why now exercise faith to sue out these promises God hath made, go over to *Christ*, not only for strength and support in the condition, but for victory and deliverance out of it. These daies, they are not only Gods sealing, but Gods performing dayes: God doth not only here put his seal to every Promise folded up in the Covenant, but he is ready here to make performance of the things he hath promised. And therefore go gather a catalogue of promises, which sutes with thy condition, spread them before God, and here come sue them out in this Ordinance.

Thus you see the first grace which is to be exercised in this Ordinance, namely *Faith*. And I have shewed you, 1. What Act, 2. Upon what Object, 3. For what benefits faith is here to be exercised. I have named four, but here is not all; the Sacrament is the seal of the whole Covenant, and what ever particular benefits are folded up in the great draught and Covenant of God, here you may exercise faith for the compassing and obtaining of them. Where ever

E there



there is a promise in the Word, there is work for faith to sue it out in this Ordinance, which is the seal to all, &c.

By the way then, this may discover to us, where the fault is, when we return home, our faith never the more strengthened, our hearts never the more warm'd, our graces never the more nourished, our corruptions never the more weakned. It is a shrewd sign faith did not play it's part in the mount. It is great suspicion that your faith did *succumbere in combat*, did fail and sink in the encounter. Faith was intrusted in this imployment to go over to Christ for these benefits, and thy faith did fail in the undertaking, therefore God suspends the bestowing of these benefits, because thou suspendest thy faith.

A man may halt after his striving with God, and yet overcome, as *Jacob* did; but when a mans spirit doth halt in striving with God, when we do not strive fully with God, there is little hope of prevailing. Well then, if thou see not the fruit and benefit thou expected to come into thy soul in the use of this Ordinance, charge thy faith with it, and bewail the weaknesse of it: and for the future put it to it's burden, let it have it's full and perfect work, and thou wilt



wilt then finde the comfort and fruit of it. Never did faith touch Christ in any Ordinance, but vertue came from him. But so much for the first Grace. -

2. A second grace which is here to be exercised in the use of this Ordinance, and requisite to the sanctification of God in it, is *Repentance*. 2. Grace to be exercised.

The Sacraments they are the crucifixes of Christ, in which Christ is represented as crucified afresh before our eyes: the bread broken doth preach unto us the breaking of Christ: The wine poured forth doth preach unto us the bloud of Christ poured forth for our sins. And who is it that can with the eye of faith, look upon a broken Christ, but with a broken heart? a wounded Christ, but with a wounded spirit? a bleeding Christ, but with a bleeding soul? God hath made in nature the same organ for seeing and weeping: And in grace he who sees clearly, weeps thorowly, *Lam. 3. 5. The eye will affect the ears.*

The Passeeover under the Law was to be eaten with bitter herbs: So Christ the true Passeeover is here to be eaten with bitterness of soul: as it was prophesied; *They shall look on him whom they have pierced, and shall lament and mourn, first seeing, and then*

then weeping, &c. Zech. 12. 10.

There is a twofold mourning,

1. Historicall; 2. Spirituall.

1. Historicall mourning; there is a naturall tenderneſſe in men and women, whereby their hearts do yern and melt to hear the relation, or behold the ſight of ſome ſad Story. Such an one as *Augustine* confeſſeth he had when he read the ſad Story of *Dido*; and yet his heart was hard, he could not mourn for ſin. Or ſuch an one as they had, whom Chriſt blamed in the Goſpel, who lamented the cruell uſage of Chriſt out of naturall compaſſion only; to whom he ſaith, *O daughters of Jeruſalem, Weep not for me.* Of this the Father ſpeaks, *It is not neceſſary you lament his paſſion, ſo much as your finnes, which have cauſed his paſſion.* There is a kinde of naturall tenderneſſe in men and women, which yet is often joyned with hardneſſe of heart for ſin. As an Historicall faith, with ſpirituall unbelief, and an Historicall love, with ſpirituall enmity: ſo a naturall tenderneſſe, with ſpirituall hardneſſe of heart for ſin.

2. There is a ſpirituall mourning, which ariſeth from ſpirituall grounds and cauſes, and tends to ſpirituall ends. A ſorrow which is cauſed by faith, looking upon heart-

*Homini  
non eſt ne-  
ceſſarium  
ut Chriſtū  
in ipſius  
paſſione de-  
ploret, ſed  
magis ut  
ſeipſum in  
Chriſto.*

heart-melting promises, or taking up heart-breaking considerations, or beholding a heart-softning object, by which Faith doth draw waters out of the fountains of the soul for sinne, as you have it, 1 *Sam.7.6.* they drew water (as out of a Well) and poured it forth before the Lord. And this is that sorrow which is here to be exercised, which will melt and mellow the heart, and cause it to be more fruitfull in obedience. Never doth the garden of graces better grow, then after such a showre of repentant tears. And therefore doth God preserve these springs in the soul, to water the seeds of grace, and make us more fruitfull, which it surely doth when they are Sun-shine showres, such showres wherein the Sun appears, Christ is not hid from the eye of faith.

And, my brethren, here are many things in this Ordinance, which if but looked upon with the eye of faith, will open all the springs of sorrow in the soul, and call forth all the waters in him. *Bellarmino* he laies down twelve considerations to p o-voke sorrow, as the miseries of mankinde by nature, the sad condition of the souls in Purgatorie, and such like stuff. But we need not be beholding to him for such considerations as these to occasion mourn-

ing. Here is enough in the Sacrament presented to the eye of faith, to open all the Springs thou hast, and if thou had a fountain of tears, to spend them all for sin. We will name some particulars here which draw out mournings.

1. Here is a discovery of the love and sweetnesse of God, in giving his Sonne to die for us. *Joh., 3. 16.* *So God loved the world, &c,* enough to cause us to mourn that ever we offended. "Oh that God should be more tender to us then to his own Sonne, not spare his Sonne that he might spare us, give him to die, that we might live, pour the curse upon him, that the blessing might be poured on us! O how should this affect us! Who can think of this and with-hold from tears?

*Quis temperet a lachrymis?*

2. Here is presented to us the sufferings and breakings of Christ, enough to break our hardest hearts, 1. The sufferings of Christ, *in se*, in themselves, as those upon his body; what breakings? what woundings? what scourgings? what crownings, piercings, did he endure in his body? and those in his soul: What conflicts and strugglings did he undergo with the wrath of God, the terrours of death, the powers of darknesse? Oh what weight, what burden, what

what wrath did he undergo when his soul was heavy unto death? beset with terrours, as the word signifies, when he drank that bitter cup, that cup mingled with curses, which if man or Angel had but sipt of, it would have sunk them into hell; nay, it made him, who was God as well as man, sanctified by the Spirit, supported with the Deity, comforted by Angels, sweat such a sweat as never man sweat; drops, clods of blood, as the word implies.

μελυνε  
Undequaq;  
tristis, val-  
de tristis,  
pator.

Supra mo-  
dum dolens.  
Scap.

Obitus  
terroribus.  
Arist.

ὡς εἰ θεοῦ  
βουλή  
τῶν  
tanquam  
grumi san-  
guinis.

דָּן יְהוָה  
Dan. 9. 6.

2. Consider them *in causâ*, as the meriting cause of all our good, the procurers of all our peace, salvation, &c.

He was wounded, that we might be healed, scourged that we might be solaced, drunk the cup of wrath, a bitter cup, to procure all our sweet draughts: he was slain, saith Daniel but not for himself; *He was wounded for our transgressions, broken for our iniquities, the chastisement of our peace was upon him, and by his stripes are we healed.* Isa. 53. 5, 8.

3. Consider them as *effectus peccati*, as the effects of our sin, as those things our sins brought upon him, and needs must this melt and thaw our icy and stony hearts. Oh will the soul say! it hath bin I who have been the traitour, the murtherer, my sins which have bin bloody instruments to slay the Lord of

Solvere ge-  
licidium.

Ezek. 18.

glory. I have sinn'd, thou suffer'd, 'twas I that did eat the sowre grapes, yet thy teeth were set on edge; I have been thy death, yet thy death hath given me life; I have wounded thee, yet thou hast healed me; yea, and even out of that wound my sins made, thou sent a plaister to heal me. This consideration must needs fill the heart with sorrow, *Zech. 12. 10. They shall look upon him whom they have pierced, and how shall this sight affect them? why it follows, They shall mourn and be in bitterness of soul, as one in bitterness for their first-born.*

They say, if one man kill another, and you bring the murtherer into the place, where the slain person lies, the dead will bleed afresh: We are the murtherers of *Christ*, and we come here to an Ordinance where *Christ* is represented in his blood, as broken and wounded for our sins. O! that our hearts might bleed! as he bleeds afresh to us; so that we might bleed afresh to him. A Prince will weep himself when the Page is whipped for him; but how should the Page mourn when the Prince is scourged for him? My Brethren, there is infinite more disproportion between *Christ* and us, then between the Prince and the Page, the Lord and the slave. And how can we then look upon him as wounded,

wounded, scourged, pierced for us, and not be affected with, afflicted for our *sins*, the cause of it. *Bernard* saith, \* If thou would be conformable to *Christ* (in the Sacrament) as thou beholdest a broken and a bleeding *Christ*; so labour to behold him with a broken bleeding heart. Look on him in this *Ordinance*, as *Mary* looked upon him on the Crosse; when *Simeons* Prophecie was fulfilled, that a sword should passe thorow her soul, *Luk. 2. 35.* for then indeed did a sword passe thorow her soul, when she saw him pierced on the Crosse: so when you see him pierced and broken in the Sacrament, which is the lively representation of *Christ* broken; Oh, that then it might be as a spear to our hearts! as a sword to our spirits, that we by our sins have wounded and pierced him.

This is the second grace to be exercised in this *Ordinance*. And beside these two there are many more to be exercised here, *viz.* Our love to God, our hungry and thirsting after *Christ*. There is that in *Christ* represented to the eye of faith in this Sacrament, that calls out for all the affections, dispositions, and desires in you; You cannot see *Christ* here, but it will make every grace within you stir, every disposition

*\* Si vis ip-  
sum cogno-  
scere, sicut  
se fregit,  
itate fran-  
ge.*

on within you to move, every wheel go. Who can see him, but love him, who is so exceeding lovely? Who can see him, but prize him, who is so exceeding precious? Who can see him but desire him, who is so exceeding desirable? Who can see him but delight in him, who is the joy and delight of the soul? You cannot possibly see him here, but all the powers of the soul will be up. 1. Your judgements to prize him, your wills to chuse him, and make a new match with him; your affections to love him, embrace him, delight in him. And the clearer your sight is here of *Christ* by faith, the more will your hearts be stirred, your spirits moved. Men that sit here as logs and lumps of clay, never stirred, never taken up, they see not *Christ*, they see no higher then the table, the Bread and Wine, and therefore dead and senseless. Oh! but if one crevice of your hearts were opened, to let in but one beam, one glimpse of *Christ*, it would set you all on a burning heavenly fire, this would warm you indeed. But besides these graces to be exercised, there is required some demeanours in the soul, in this Ordinance, if we would sanctifie God in it.

1. An humble and holy reverence, which is the fruit of that dread and fear of God  
which



which is in the heart. There is abundance of lightnesse, loosnesse and vanity in the spirits of men by nature. And the Majesty and dread of that great God, with whom we have to do in this Ordinance, must consolidate, and make our spirits weighty in these great Ordinances. The Sacrament is called an *Eucharist*, it is a gratulatory service, and God is fearfull in praises, *Exod 15. 11.* which hath speciall respect to the affection wherewith you are to praise him.

*eucharistia,  
grata be-  
neficiorum  
recordatio.*

2. There is required a discharge and dismission of all worldly thoughts and businesses. When *Abraham* went up to the Mount to sacrifice, he left his servants in the valley. Thou art now to go up to the Mount, where God appears. Oh! leave all your servile affections, your worldly thoughts in the valley. And if any enter, do as *Abraham* did by the birds that would have eaten up his sacrifice, chase them away; do by them as you do by straggling beggers, give them their passe, and send them away.

In the Temple, though there was so much flesh for sacrifice, yet there was not one flie appeared stirring; oh that it might be so with us this day! that not one thought might arise upon our hearts, unsuitable to the

the place and work in hand. It is a thing unbefitting these great employments, to have our hearts and thoughts taken up with other businesses; what have you to do here with your shops, your bags, your chests? what have you here to do with things of this world?

*Quid proficit si meditationes tue in lege Dei sunt,  
& ipse in se ipsis sine lege sunt?  
Bern. in Cant*

Oh make not this *place* an Exchange, a *Shop* for merchandise, men are not able to do *businessse* in a crowd, nor you so great a businessse as this, in a *crowd* of thoughts. But this is the misery, you are *servants* and *slaves* to the *world* at other times, and therefore the *world* will *master* you now. If you passe over your *hearts* to the service of the *world* at other times, the *world* will make you *serve* it now. Because you have not *spirituall* hearts, in your *temporall* employments, therefore have you *carnall* hearts in your *spirituall* employments. The lesse of the *Sabbath* in the *week*, the more you shall finde of the *week* in the *Sabbath*. The lesse *spirituall* you are in affairs of *earth*, the more *carnall* you will be in the employments of *Heaven*. This is certain, if the *world* once take your heart, it will take your head also, I say, if ever the *world* *leaven* your hearts, it will also *poysen* your heads; it is a leaven diffuseth it self thorow

thorow the whole man. And therefore as *Christ* said of the leaven of the *Pharisees*, *Take heed of the leaven of the Pharisees*, *b.e.* Hypocrisie: (for if once the heart be leaven'd with that, it will sour the head: if the *Principles* are unsound, then are the *purposes* also, and performances too, &c.) So I say here, beware of the leaven of worldly-mindednesse, if ever you would sanctifie God in this Ordinance. Beware of that, this will sour the soul, and make all you do to be carnall and fleshly. I tell you, if you be servants to the world at other times, the world will *command* and *master* you now. Thus much shall serve for the second generall Head, *What is required in the time for the sanctification of this Ordinance.* We come to the third.

To the sanctifying God in an Ordinance, is required something after. And

That now which is required afterward, is, That you labour to see the fruit of this Ordinance to runne down thorow your lives. Thou exercisedst faith, labour to see thy heart more established in *assurance of pardon*. See thy *graces* more strengthened, thy *corruptions* more weakned. I will name only two things which are to follow the performance of this Ordinance,

*The Wedding Supper, and*

if ever you would sanctifie God in it.

§ 1. *Thankfulnessse.*

§ 2. *Obedience.*

*Gratie  
nullum  
certum sig  
nam quam  
gratie.  
Aug.*

1. Thankfulnessse: Return home now, as thy heart full of the *benefits* of the Lord; so thy heart full of *praises* to the Lord. Angels employments are most suitable to Angels food: thou hast had Angels food, and let thy heart return *Angels* retribution, praise and thanksgiving. If God do but feed your bodies; there is none, I hope, such *beasts*, as will not return the retribution of praises: And will you be slow and backward to it, when he hath fed your souls; Shall we blesse God for a *Crumb*, and not for a *Christ*? Other mercies are but crumbs in comparison of this rich mercie, and shall our hearts savour them so much, and not relish these? \* Other mercies he gives to his enemies, wicked men may run away with the greatest *portion* of belly-blessings; but these he only bestows on his friends: and shall we be unthankfull for them? How ever *carnall* men are most taken with carnall things; yet sure I am, those who are *spirituall*, as they are most *apprehensive* of spirituall wants; so the greatest *layings* out of their spirits in thankfulnessse, is for spirituall enjoyments.

What's

\* *Divitie  
dantur.*

1. *Boni,  
ne puten-  
tur mala.*

2. *Malis, ne  
putentur  
bona.*

3. *Multis,  
ne puten-  
tur magna.*

What's corn and wine, &c. to this? This is a mercy in which all other mercies are folded up, the *summum genus* of mercy, the top-mercy. God doth *eminently* contain all other comforts; and therefore in the want of all he can cheer the heart, *Hab.* 3.7. So Christ doth *eminently* contain all other mercies, and in the want of all, Christ enjoyed, is exceeding great reward. Nay, all mercies are not only folded up in him, and intail'd to him, but he sweetens and sanctifies every mercy. Let us then return home as full of the blessing from on high, so full of praises to the most high. Thankfulnesse is the great grace to be exercised in, and thankfulnes is the great grace to be exercised after; and therefore while the present sense of this mercie warms your hearts, let the heat of it burst forth into thankfulnesse towards God; it is the most *sutable* service, and the most *sutable* time to return it. The best time to have *thankfulnesse* in our hearts, is when we can look there, and finde the merrey for which we praise him also. The best time for praises and thankfulnesse in our mouths, is when we have the blessing in our *hands*. Well then, all you who are right partakers of this Ordinance, summon up your hearts to  
return

*Quid tibi  
sufficit, si  
Christus  
non suffi-  
cit? Chri-  
stum habes,  
omnia ha-  
bes.  
Omne bonū  
aut ipse est  
aut ab ip-  
so. Aug. de  
doct. Chri.*

return thankfulnesse to God. And let your thankfulnesse carry some *proportion* with the *mercy*. The mercy is great, do but measure it in all the dimensions of it, How high? How deep? How broad a mercy? pardoning, purging mercy, and how long? even to all eternity; And as the mercy is great, so should be the praises. (The more a mans *apprehensions* are enwidened to conceive of the vastnesse and greatnesse of the mercy, the more will the affections be enlarged to praise him for it. There was never man that did know the *preciousnesse* of Christ, and his own need of him, in respect of pardon, purging, and his own unworthinesse to part ke of so glorious a mercy, but had his heart mightily enlarged to praise God for it. This is that then which God expects at your hands, after he hath filled you with the *blessing* of Heaven, that you should *return praises* to Heaven. Though he doth not reap where he doth not sowe, as that idle servant charged him; yet, where God *sowes* blessings, he expects to *reap* praises. Where there is a *flood* of mercy, he looks for a *stream* of *thankfullnesse*. O! then let us proportion our returns to our receipts, let us set up monuments of praise in our hearts and lives for this great mercy;

Say

Say with *David*, *Blesse the Lord, oh my soul!* &c. Psal. 103.

2. The second thing required after this Ordinance, is obedience, and fruitfulness. That now for the time to come, you should apply your hearts to walk more worthy of God, unto all manner of pleasing: 1. That we should have our hearts further set against sin: 2. That we should have our hearts further strengthened to service.

1. Get your hearts now further set against sin. Oh, let your souls say, "Hath God been so gracious, as to *renew* and confirm my *pardon*, and shall I again *dishonour* him? Hath he *wiped* off my *former* *scores*, and shall I run on *afresh* to offend him? Hath he taken off my *former* *burthen*, and cast it on the back of his dear Son, and shall I again lay *more* load upon him? Hath he spoken *peace* to me in his Ordinance, and shall I again *return* to folly? No, far be it from me; *I have washed my feet*, how shall I again *defile* them? *I have put off my coat*, how shall I again *put it on*? saith the Christian soul. Prophane men, they do by their *sins*, as the *Serpent* with his *poysen*, lay it aside when they go to *drink*, but afterward take it up: Or, as men do with a *garment*, put it off

at night, but put it on in the morning. And  
 2Pet. 2. 22 this is fearfull, *to return with the dog to the  
 vomit.* But Gods people cast them away,  
 Isa. 30 22. as a *menstruous* rag, never more to have to  
 do with them.

2. Get your heart further strengthened  
 to service. Here is in this Ordinance a *mutuall* sealing of Covenants between God  
 and you. As God *seals* to thee, so thou *sealst*  
 again to God. God seals to the first part of  
 the *Covenant*, pardon, mercy, grace; and  
 thou seals to the second part of it, service,  
 subjection, obedience: God *gives Christ*  
 to thee here in this Ordinance, and thou  
*gives thy self* back again to Christ. As  
 there is matter of *bounty* from God to thee,  
 so there is matter of *duty* from thee to God;  
 God here in *bounty* bestows Christ upon e-  
 very humble, broken hearted, and beleieving  
 receiver: They take him, and *re-give* them-  
 selves back again to him for subjection and  
 obedience. There was never any soul, to  
 whom God said in this Ordinance, *I am*  
*thine*, whose hearts did not eccho again  
 the same to God, Lord, *I am thine*. This  
*head* is thine to contrive thy glory, this  
*hand* is thine to work for thee, this *heart* is  
 thine to love thee; He that sayes, *my be-*  
 Cant. 2. 16 *loved is mine*, sayes again, *and I am his*,  
 Cant.



**Can. 2. 16.** Let us then labour to see our hearts further strengthened to service; let this enable thee to walk,

1. **More strongly;** The Sacraments are our *spiritual* bairings and refreshments which God affords us to strengthen us in our journey to Heaven: They are spiritual meat and drink to strengthen us in the performance of all spiritual obedience; such meat as will not only enable a man to work, but to work more strongly. And 'tis to be feared, that they who are never the stronger for service, feed not upon the substance, but upon the shadow, they feed upon the elements, but never taste of Christ, the staff of nourishment; and 'tis true here, the meerelement is no nourishment.

*Purum elementum non est alimentum*  
psal. 119.

2. **More willingly and cheerfully;** Then shall we be able to run the ways of Gods Commandments, when God once here enlarges our hearts. It is said of Jacob, that when he had been refreshed with the presence of God, he plucked up his feet, and went on cheerfully. So here, when the soul hath been refreshed with the presence of Christ, he will be able to walk more cheerfully in the ways of God. The food we feed upon, is Angels food, and will enable us to angels employments, *h.e.* to do

Si quid bo-  
ni tristē  
feceris, fit  
de te magis  
quam à te  
prosper.

our work with an *Angels* spirit, with all  
alacrity, cheerfulness, joy and delight;  
though not in the same *equality*, yet in the  
same *quality*, though not in the same *mea-  
sure*, yet in the same *manner*. And  
thus much for the second generall, *viz.*  
How we must sanctifie God in an Ordinance.

We will now come to the third generall, which is the reasons why, *Who ever  
hath to do with an Ordinance of God must  
sanctifie God in it.*

*Reason.* Because God commands  
it. God saith he will be sanctified; and  
Gods Will is our law. God doth not  
only command the substance, but the  
circumstances; not only the matter of  
worship, but the manner. And though  
the matter be good, if the manner of  
performance be naught, God doth not  
regard it. You see what he saith to the  
Jews, *He that sacrificeth, is as he who  
killed a man, and he that kills a Lamb,  
as if he cut off a Dogs head, and he  
who burneth incense, as he who blest an  
Idol.* Isa. 66. 3. These seem strange  
expressions. What, were not these such  
duties as GOD Commanded? Doth  
not GOD Command sacrifice, &c. Yes,

Isa. 66. 3.

But because they did them not in that manner. GOD commanded, therefore were they abominable unto him. If therefore, thou gives GOD the *bulk* of outward performance, without the *spirit* of devotion; thou deals by him, as *Prometheus*. by *Jupiter*, who did eat the flesh, and present him with nothing but bones, covered over with skinnē; Or, to use the Scripture phrase, *you compass GOD with a lie*, *Hos. 11. 12.* Thou gives him the *shell* of outward performance; but not the *kernell* of inward devotion: thou gives him a *body* without a soul; And as the *body* without the soul, is dead, and stinks, so doth that *service* which wants the spirit. As *GODS Will* doth command *service*, so our *will* and *affections* must perform *service*. Though our will must be no instrument of *devising service*, yet it must be an instrument in *performing service*. Though GOD will not own *Will-Worship*, in regard of *prescription*, yet he will own it in regard of *performance*, and none else.

Thus you see God commands it, and therefore, *or*.

2. *Reason*. Because otherwise we get

*Impij Petram lambunt, sed inde nec mel, nec oleum surgunt, &c.*  
*Ambr Ser de cena.*

*\*Nemo bonus qui non ex malo bonus.*  
*Aug.*

no good by this Ordinance, no good of comfort, nor none of Grace. If indeed the Sacraments did *ex opere operato*, confer Grace; or if that this Sacrament were an instrument for the begetting of Grace in gracelesse hearts, then might you get good, though you came unpreparedly. The word; it is set up for that end, to be the instrument of regeneration; and therefore, though you come unpreparedly thither, yet you may be wrought upon there. \* Many that have come to the Word with purpose to scoff, to taunt, to deride; nay, to insnare, and accuse, who yet have been wrought on there, and sent away other men. Were the Sacraments set up for such an end, to beget grace, where there is no grace, then might you get good, though you come unpreparedly, and unsanctifiedly thither; but as I have told you it was never set up for such an end: here its true, *habenti dabitur*, to him that hath shall be given; he that hath Grace, shall in the exercise improve his graces; but he that comes gracelesse thither, goes gracelesse away; nay, worse then he came, which is the next Reason. *si abstinueris bonum non habebis*

3. Reason. Because otherwise we get much hurt.

The

The Ordinances are not idle, but operative, they either work for *life*, or they work for *death*. As *Paul* said of the Word, it was the favour of life, and of death; so I may say of every Ordinance There is never a time you come to hear the Word, but you are set a step neerer Heaven, or hell: so never a time you come to receive the Sacraments, &c. The *fruit* of the tree of Knowledge of good and evil, might be *wholesome* in it self: yet *Adam* did eat his death, when he tasted of it contrary to Gods command. So here the Sacrament, though in it self it be good, yet it becomes the bane and destruction of those souls, who partake thereof unworthily: As the Ordinances of God are *precious* things when God is sanctified in them; so they are *costly* things, when prophan'd. *Hezekiah* knew this full well, and therefore he prays, *Now the good Lord pardon all those who come to seek the God of their Fathers, though they are not prepared according to the preparation of the sanctuary*; he saw the danger of the unsanctified use of ordinances.

To be short, it will bring upon thee,  
1. Corporall hurt; you see this in the *Corinthians*, 1 Cor. 11. 30. *For this cause many are weak and sickly among you, and*

many are fallen asleep. It was some Epidemicall disease, *flagellum inundans*, some overflowing scourge, whereby God swept away many, in all the quarters of the Church; and will you know what was the ground, what was the reason of it? The *Apostle* tels us; that in the beginning, it was for this cause, *viz.* the prophanation, or un sanctified use of this Ordinance, there was *mors in olla*, death in the cup, they partaked of the cup of the Lord unworthily, and drank their own death in it; the cup of life was become a cup of death; the bloud of pardon, a cup of guilt.

\* *Melius erat mola asinaria collo alligata mergi in pelagus. quam idola consuetudine de manu Domini buccellam accipere.*  
*Amtr. de cetera.*

2. Spirituall hurt, though God do not break our in visible judgements upon the carcases of men as formerly; yet the curse of God eats secretly into the consciences of men. You cause God to give you up to blindness of minde, hardnesse of heart, and these are curses with a witnesse; the curse of curses is a hard heart.

3. It puts you in danger of eternall judgement. The *Apostle* tels you so, 1 *Cor.* 11. 29. *He that eats and drinks unworthily, eats and drinks his own damnation: Better, saith \* Ambrose, that a milstone were tied about thy neck, and thou cast into the midst of the sea; then to take the least bit*  
*of*

## *the Wedding Garment.*

77

of bread, or drop of wine from the Minister, with an unsanctified heart, and polluted conscience. And thus much for the doctrin ll part, we will now come to the Application.

Use 1. If so, that whoever hath to do with an Ordinance, must sanctifie God in it; and that there is so much required before, so much in the time, so much afterward, Oh! How few then shall we finde, that sanctifie God in this Ordinance? Some there are, who openly prophane this Ordinance, some who steal a draught of damnation to themselves, your close and civil men; this is the difference, where the common prophane man goes to Hell the plain road way, this man steals to Hell behinde the hedge; And indeed, the best of men do not sanctifie God as they ought in them. Alas, what preparation before we come upon these Ordinances? What exciting and stirring up of our graces? What exercise of grace here? Faith, Repentance? What thankfulness? What obedience afterwards? Where is the fruit of so many Sermons, Sacraments? have they not been like rain that falls on the rocks? Are not all these like so many clouds, which passe over our heads, and leave never a drop of moisture behinde?

Are

Applicati,  
on of the  
second  
Doctrin.

Are we not like *Pharaohs* lean Kine, never the fatter for all our feeding? Are we not like men sick of an *Atrophy*, who, though they feed upon never so good nourishment, yet they grow not thereby? Do we not shame our meat, discredit those heavenly dainties, that we thrive no more by them? Other ages, like *Leah*, were bleer-eyed, but fruitfull: ours like *Rachel*, beautifull, but yet barren: We answer not Gods care and cost towards us; we profit not; we grow not; and what's the reason? Because we do not sanctifie God as we ought in these Ordinances; therefore are we so weak in faith, therefore so feeble in grace; therefore corruptions so strong in us: they who look the Ordinances should be means for the perfecting of their sanctification, they must labour to sanctifie God in them.

*Use 2.* Is it so? Then it behoves us to enquire, whether we have sanctified God in these Ordinances? We have to do with Gods Ordinances daily, you see God requires, who ever have to do with his Ordinances, should sanctifie God in them. Let us then ask the Question of our selves: Have I sanctified God in this Ordinance? I have often come to the Sacrament, but have



have I sanctified God in it? Now you might know this by looking over the things: 1. Precedent: 2. Concomitant: 3. Subsequent. But at this time I shall follow this method: Would you know whether you have sanctified God in this Ordinance: see then, whether you have observed: 1. *Gods* order: 2. *Gods* rules: 3. *Gods* ends; and this before your coming. 2. Whether you have exercised *Gods* graces in the time. 3. Whether you have returned with *Gods* quicknings, *Gods* enlargements, *Gods* inablements after-ward.

1. See whether you have observed *Gods* order. Now *Gods* order is this, to justify a man, put on him the Wedding Garment, to sanctifie a man, to beget him anew before he bring him on this Ordinance. 1. Art thou then justified? Hath *God* given thee an interest in Christ? Hath he discovered thy sins to thee? Hath he humbled thy soul under the sense and burthen of sinne? Hath he revealed to thee what footing and ground there is in the Word, for receiving gracelesse persons to life? Hath he cleared to thee the truth, fulnesse, freednesse, goodnes of the promise? Hath he brought thy soul over to assent to the truth, embrace the goodnesse,

nesse, rest upon the firmnesse of it; and to bring all this home to thy own soul? Thou art a man who art justified, and God calls thee hither to put his Seal to thy evidence, that thou maiest be assured for ever, that *Christ* is thine, and thou *Christ's*.

2. Art thou a man sanctified, renewed, regenerated? Hath God wrought a thorow, an universall, spirituall change? I say, spirituall, not a partiall, morall, formall change, but a spirituall, reall, universall change. That thou hast a new judgement, new will, new affections; whereas before there was disagreement, now there is a blessed conformity between God and thee in all things; thou seest as God sees, loves as God loves; thou differs as much from thy self, as if another soul lived in the same body; *Thou wert once darknesse, now light in the Lord*; once dead, now alive, once blinde, now seest? Thou art a man whom God calls hither to strengthen and nourish his own work in thee. As the maid whom *Christ* raised from death, he said, *Give her meat*; so *Christ* having raised thee from the death of sin to the life of grace, he calls thee hither, that thou may have meat for the nourishment of spirituall life in thee; and this is *Gods order*.

2. You

20 You may know whether you have sanctified God in an Ordinance, if you examine, whether you have observed Gods rules. Now the grand rule is Preparation, which lies in

1. In Examination. two things:

2. Excitation of our graces.

1. Examination; 1 Cor. 11:28. *Let a man examine himself; and so let him eat &c.* which examination is more generall or more speciall.

More generall, of all our sins; those before, and those after our effectuall calling;

2. Of our Graces: 1. What knowledge of God: 2. What faith: 3. What repentance: 4. What love: 5. What hunger and thirst, &c.

2. It is more speciall: 1. How the soul hath earned it self under former *Sacraments*; and in particular since the last *Sacrament*; what good it hath gotten; what more strength of faith; what more weakning of corruption; what more ability to serve God: and what evil it hath done; all which should be set on upon the soul; with the many aggravations, being sins against vows, promises, against covenant, which doth add much guilt to sin, and double the offence.

2. The

2. The soul is to examine it self, how it stands for present; what apthos, what fittesse for the duty; what Sacramentall sorrow; what faith to close with God is the present offer, what fittesse to joyn with it's fellow-members in holy *communion* and love; what *hungering* and *thirsting* after *Christ* in this Ordinance; what spirituall appetite; what present disposition of soul to renew bonds and covenants with God in this Ordinance.

Of these and the like are we to examine our selves; that's the first.

2. There is required *Excitation* of our graces, that we stir up our faith, our repentance, our hunger and thirst, &c.

1. Our faith to close with a new offer of *Christ*. 2. Our repentance to mourn afresh: our hunger and thirst after *Christ* tendered here. These are Gods rules, and if observed, God is sanctified; and that is the second.

3. You may know whether you have sanctified God in this Ordinance, if you examine whether you have observed Gods ends. Now Gods ends are many, viz. 1. To glorifie God. 2. To get strength against our corruptions. 3. To get increases for our graces. But I shall only name one, set down

down by the Apostle, 1 Cor. 11:25. *Do this in remembrance of me.* Christ did a great work for us, and he is desirous it may not be forgotten; He hath taken care it should be remembred both in Heaven and in Earth. As he remembers it in Heaven, it being a part of his intercession for us there, to represent his blood and sufferings before God: As under the Law, the Priest, when he had offered the sacrifice, was to go with the blood before the Altar and Mercy-seat, and shew it to the Lord: So Christ, having offered himself a Sacrifice, presents his blood within the vail, appearing in the presence of God to intercede for us. And as he hath taken care to remember it in Heaven; so he hath taken care to keep it in remembrance on earth. And therefore he hath set up this Ordinance, to shew forth his death, to put us in minde of his sufferings: and chargeth us to do this in remembrance of him. And when we observe this end truly and rightly as we ought, then do we sanctifie God in this Ordinance; I say truly and rightly, for every remembrance will not serve the turn. 1. It must be a cordiall and hearty remembrance; we must remember him with an affected heart; in Religion, \* what the heart doth

\* Quod cor  
non facit,  
non jst.

doth not, is not done: Many remember him in a bare historical way; to recount his sorrows, and yet their heart not affected. It is not enough to remember Christ in the head; but you must remember him in the heart; words of knowledge imply affection: It must be cordiall. 2. It must be a gratesfull and thankfull remembrance; and there is great cause, it is the top-mercy, that which purchased all for us; Look on all coming swimming in a stream of blood; See upon all your mercies engraven, The price of blood; and you will see great cause to be thankfull. 3. It must be a mourning, bleeding remembrance: So to look on him pierced, as to be pierced; on him wounded, as to be wounded, &c. And indeed, who can look upon *Christ* in blood, who can behold what he hath suffered, and conceive himself to be the Actour of all this, and yet the sharer in all the fruit and benefit; for though we were Actours of it, yet he put us not out of his Will and Testament; he did not except against us in the partaking the fruit of it: who can thus behold him, but must weep over *Christ*, as the old Prophet over the other; alas my brother, alas my brother! so, alas my *Christ*, alas my *Christ*! 4. It must be a crucifying,

crucifying remembrance; such a remembrance of Christ crucified, as crucifies our sinfull affections, our lusts and corruptions, as deals by sin, as sin hath dealt by *Christ*; kills sin, as sin hath killed *Christ*, O! say, shall I give life to that which hath been the death of *Christ*? shall I cherish that hath killed *Christ*? shall I take pleasure in that hath been so bitter to *Christ*? shall I count that light which hath been so heavy to him? shall I love and bosom the knife hath killed my Husband? Under the Law, if an *Ox* goared a man, the *Ox* was to die; and shall sin kill Christ, and shall it not die for it? Such a crucifying remembrance it must be, as makes us take up weapons against sin; And he that thus remembers *Christ*, observes Gods end, and he who observes Gods ends, doth sanctifie God in his Ordinance.

*Pro me  
Dei filius  
jugulatus  
& iterum  
me peccata  
delectat?*

Well then, would you know whether you have sanctified God in this Ordinance; see if you have observed *Gods* order, *Gods* rules, *Gods* ends, before you come; and so much for the first.

2. Would you know whether you have sanctified God in this Ordinance, see if you have exercised *Gods* graces in the time; what those are, and how to be

G exercised,

exercised, I have shewed at large.

3. See whether you do return home with *Gods* quicknings, with *Gods* enlargements, with *Gods* inablements? Are you more humble? more serviceable? Are you more thankfull? Do you finde corruptions weakned? your graces strengthned? Doth your endeavours afterward answer your care and conscience before? Is your heart set further against sinne? Are the waies of God more lovely to you? Are your souls knit neerer to God, your spirits more inflamed with love of him? These are plain demonstrations that you have sanctified God in this Ordinance, and that God hath sanctified it to you. But now on the contrary, let me tell you: 1. If thou hast broken *Gods order* and method; that thou hast come hither in a gracelesse, Christlesse condition, the soul never yet awakened to see sin, and be humbled for it. Thou knowst what sin is in the Catechisme, but dost not know what sin is upon the conscience; Thou canst tell me what faith is in the book, but art not acquainted with the working of it in thy soul; and what repentance is, but yet a stranger to it; The day is yet to come wherein thou set thy self to mourn and break thy heart for sinne.

Where



Where are the chambers? where the closets? where the bed-sides? that can bear witness of thy mourning for sin? And yet dost thou come? Thou breakst Gods order, and so art a prophaner of this holy Table. 2. If thou breakst Gods rules, that thou dost not preparte thy self by examination and excitation of thy graces, but rushest into Gods presence, breaks in upon this Ordinance, without any futable affections to it, thou art a prophaner of this Ordinance, &c. 3. If thou dost not observe Gods ends, but comes hither, as many do: either to avoid scandall, or the censures of men; or, for custome, or, for fashion sake, because others come, therefore thou wilt not stay away; or (which I cannot expresse with abhorrence and detestation enough) because thou shalt sit at thy Masters Table that day, and go into the fields afterward. Thou art a prophaner of this Ordinance; And, Oh! that we had some *Tirshatha* to drive these away: We read in *Ezra* 2.61,62. that *Tirshatha* would not suffer the sonnes of *Kosse* and *Barzilli* to eat of the holy things, because their genealogies were not found registred among them: if thou be not in the book of life, if

## The Wedding Supper, and

thy name be not writtten in the genealogies of the *Saints*, thou art not fit to come.

In the want of coercive power to fence this Ordinance, give me leave to put a few places to you to consider: The first is in *Tir. 1.15. To the unclean all is unclean.* The second is in *Pr. 21.27. The prayers of the wicked are abomination.* The third, *Psal. 66.18. He that regardeth iniquity in his heart, &c. though he never come to act it in this life, God will not regard his prayers:* The fourth, *Psal. 50.16. What hast thou to do, to take my covenant into thy mouth, and hatest to be reformed? &c.* And if this will not prevail, read and tremble, thou prophane person, *1 Cor. 11.29. He that eateth and drinketh unworthily, &c.* He is made guilty of *Christ's* death, as *Pilate, Herod, Judas, the Souldiers* were, he eats and drinks damnation to himself, and for this cause many were sick, weak and fallen asleep; and to this add the example of the unbidden guest, who came without a Wedding Garment, it fared ill with them that came not, but worse with him: which tells us, an unsanctified presence is worse then a prophane absence. But yet wilt thou adventure? Dost thou finde any thing in the Sacrament to incourage thee to come? Let us look upon it under the severall names  
and

and notions, under which it's presented.

1. It's called a Seal, and is the Sacrament any encouragement to thee under this notion, unto whom the Word doth promise nothing, the Sacrament seals nothing? but the Word promiseth nothing to unregenerate men. All Gods Word is against thee, nothing for thee, and therefore here is but poor encouragement, the seal annexed to a Deed, doth confirm it to none, but such to whom the Deed was made: so here, the Sacrament being the seal of the Covenant, belongs to none, but those to whom the Covenant is made. Now art thou out of Covenant, one that hath no interest in *Christ*? thou hast nothing here.

2. It's called a Communion: 1. A Communion of the members one with another:

2. A communion of the members with the head. Now, till thou be united to *Christ*, thou hast nothing here; *Christ* derives influence only to branches, life only to his members, \* he must be in the Son, that hath life from him: he that hath the Son hath life, and he that hath not the Sonne hath not life.

\* Qui vult vivere in capite oportet esse in corpore. Caput corporis sui caput, non alieni.

3. It's called a Supper, the Lords Supper. Now, is this any encouragement for thee to come, who art a prophane person?

## The Wedding Supper, and

There are three things requisite in the persons that go to a supper :

}

Life.  
Appetite.  
Apparel.

1. *Life*: Dead men cannot feed ; *Christ* never spread his Table for dead men, if thou beest not alive, thou art not called hither to feed.

2. *Appetite*: What shall they do at a supper that have no stomach, no appetite? And what do you here who have no hunger, no thirsting after *Christ*, you that never apprehended what the want of *Christ*, nor never knew the worth of *Christ*?

3. *Apparel*: No man will go naked to a Feast ; your apparell here is the Wedding Garment ; *Christ* for justification, *Christ* for sanctification ; and he that came without this, you see what became of him ; it had been better he had staid away ; it fared better with them then with him. An unsanctified presence will be found as bad as a prophane absence. Those that draw neer to God in an Ordinance, and do not sanctifie God in it, God will be sanctified upon them ; And that is the third and last Doctrine which we now come unto, viz.

*Doct. 3.*

*God will be sanctified upon every one  
who*

who do not sanctifie him in his Ordinances. In the prosecution of which, we will shew.

1. What is meant by Gods sanctifying himself on men.

2. Why God will sanctifie himself on those that do not sanctifie him in Ordinances, and so we shall come to application.

1. For the first, What is meant by Gods sanctifying himself on a man.

For the Answer of which, I conceive that place which I named in the beginning, *Ezekiel cap. 28. ver. 22.* will afford us some help; *When I have executed my judgements on her, then will I be sanctified in her.* Upon which *Jerom*, \* God is sanctified in the punishment of offenders: so you see it in the *Text*, Gods punishment of *Nadab* and *Abihu*, was the occasion of the word; *I will be sanctified.*---

\* Sanctificatio Dei est poena peccantium.

1. Then God doth sanctifie himself on men, when he inflicts corporall punishments upon men for prophaning his Ordinance: as you see here, and the like, *1 Cor. 11. 29.* *For this cause many are sick.*—&c.

2. God sanctifies himself on men, when he inflicts spirituall punishment

upon men, &c. viz. security, blindness, hardness, when men doe not walk suitably to the light of Ordinances, he takes away either light or sight, either Ordinances or mens eyes, that seeing they might not see,--&c.

3. God doth sanctifie himself on men who prophane his Ordinance, when he doth inflict eternall punishments upon men; this see in the 1 Cor. 11. 29. *He who eateth and drinketh unworthily, eateth and drinketh damnation to himself;* that which for the present makes him obnoxious to damnation, and shall in the end fix him in flames, lay him in hell, if he doe not repent; yea, and the deepest cellars in hell, are for them who have lived in a prophanation of Ordinances. And this in brieft shall suffice to tell you what is meant by Gods sanctifying himself upon men.

We come to the second thing propounded, what are the Reasons God doth sanctifie himself on those that do not sanctifie him in Ordinances.

*Reas. 1.* 1. *In terrorem*, for the terrour and dread of all prophane persons, that when you hear how God hath punished others, who have prophaned the Ordinances of God,

God, you might tremble, and not dare to prophane them. If God should only threaten, and should not sometime execute his displeasure upon such as were prophaners of his Ordinances, men would not fear to prophane them. They would but make children-play of all the threatnings of God, as they did in *2 Pet. 3.3.* *There shall come in the last day, ἐμταίηται, scoffers,* such as shall make children-play of all the threats of God, and looke upon them but as harmlesse Bug-bears, to keep them in awe only. But when God doth back a threatening with a punishment, as you see he did here in the Text, and on the *Corinthians*, this strikes dread into the hearts of prophane persons.

2. God doth it in *cautionem*, for warn- *Reas. 2.*  
ing; That others *παθήματα* might be our *μαθήματα*, others woes, might be our warning; others sufferings might be standing Sermons to us, preaching this lesson, to beware of the like sin, lest you share in the same punishment; therefore God punishes \* *Ne in a-*  
sin in some, \* that others might beware, *llos graffe-*  
*Deut. 29. 20.* *And those which remain shall tur pecca-*  
*bear and fear, and do no more wickedly, &c.* *tum.*  
*Lots wife* was turned into a pillar of salt, to *ut se con-*  
season thee, saith the Father: Beware *diret.*  
of

of back-sliding. *Moses* was denied entrance into the Land of *Canaan*, for his murmuring and unbelief, that thou might beware; *David* was punished for his uncleanness, that thou might take heed: The man was stoned for gathering of a few sticks on the *Sabbath day*, to teach us to beware of prophaning the Sabbath. *Jerusalem* was destroyed for her Idolatry, *Babylon* for her pride, *Sodom* for uncleannes, the old world for drunkenness, that these might stand up as warnings to us. As the Apostle shews at large, *1 Cor. 10. 5.* to the *12.* *Let us not be Idolaters, as some of them were, &c. All these things happened to them for ensamples, and admonition to us.* We may well say of all, *Lege exemplum, ne exemplum fias.* Read the example, lest thou be made an example. Read the example of *Pharaoh*, destroyed for his oppression, contempt of God, and hardness of heart; and beware thou of the same sinnes, lest God make thee an example, &c. Read the example of *Herod* destroyed for his pride, *Jezebel* for her paint, *Saul* for his disobedience; and beware thou of the like sin, lest God destroy thee. And as in all others, so in this sin of prophanation of this Ordinance, God doth thus punish the prophaners



phaners of it, that others might beware of the prophanation; therefore did he punish the *Corinthians* with sicknesse, with death, weaknesse, for the unworthy partaking of this Ordinance, that so they that remained alive, and we that follow them, might beware of the like sin, lest we partake of the like, or a worse punishment; for usually Gods second blows are more heavy then the first: they were the first sufferers for this sin; and if they were so heavily punished, what may we then expect, if we do prophane this Ordinance?

*Reason 3. In manifestationem justitiæ, Reas. 3.*  
to declare his justice against sin. God, he made a threatning against this; and if God should not sometimes punish offenders, either men would think they did not offend, or if they did, that God was not just, because he did not punish. Therefore God to clear his justice, and convince men of sin, doth often sanctifie himself on such as prophane, &c.

*4. Ad removendum scandala; to take Reas. 4.*  
away scandals: as you see he doth sometime punish his own people, because their sins occasion scandall. God was more dishonoured by the uncleannesse of *David*, then by all the filth of *Sodome*; and therefore,

\**Ecce quare sunt qui Christum colunt ! aut hoc non est Evangelium aut vos non estis Evangelici.*

*Reas. 5.*

fore, because he had caused the name of God to be blasphemed, God punisheth him, though he pardoned him; and as he doth punish his own people, if they sin, because they have given occasion to the wicked within the Church to blaspheme: so he punishes the wicked, because they give occasion to them, who are without the Church to blaspheme; What will *Heathens, Turks, and Pagans* say? \* Behold what manner of persons they are, who worship this *Christ*! This is either no Gospel, or you are no *Gospellers*.

5. Why God doth sanctifie himself on such as do sanctifie him in an Ordinance, is to hold up his great Name, and the purity of his Ordinances. God could no way hold up his dread, his fear, his holinesse, his glory, his purity and truth of his Word, if God should not punish such as prophane his Ordinances. You see what a conceit those had of God in *Psalme 50. vers. 21.* because God did forbear to punish offenders: *When thou sawest a thief, thou consentedst with him &c. These things hast thou done and I kept silent, I did not presently come forth to punish thee, to execute my judgements on thee.* And what was the fruit of it? What conceit did this

this forbearance of God work in those that were guilty. *Thou thought I was altogether such a one as thy self*; that is, that I was one who liked and approved of thy doings; thou thought thou didst not amisse, because I did not punish. Here you see God was wronged by forbearing, and not executing judgement upon offenders: And there was no way for God to clear himself, to hold up his great name, but this way, to make them know what they had done, and therefore it follows: *I will set thy sinnes in order before thine eyes. Ob! consider this, ye that forget God, lest, &c.* So you see, God doth punish offenders, to hold up his great Name, and there is no other way to hold up the name of God, the purity and holinesse of God, but by punishment of offenders; You come to the Sacrament, and you prophane this Ordinance, God hath threatned death and damnation to every unworthy receiver. Why, but you know God doth not execute sentence speedily on you, and therefore you think you do not offend, sure God is pleased with it. And therefore God to uphold his name, the purity of his Ordinance, and make you know what you have done, doth sanctifie himself upon those who do

*Scelerum  
patronum.*

do not sanctifie him in this *Ordinance*; sometimes in afflicting visible and corporall judgements on offenders, as you see in the *Corinthians*; alwaies invisible and spirituall judgements for the present, and eternall judgement, if you do not repent. And this you see *God* doth to hold up his name, which otherwise would be polluted by men. As in nature for preservation of the whole, particulars perish: Its better one perish, then unity it self: So here, for the preservation of the glory of *God*, (which is worth ten thousand of our lives and souls, as the people said to *David*) *God* doth inflict punishments upon offenders. And there is no other way to preserve or make whole, and repair the honour, glory of *God*, &c. Men that will not learn by the Word, must be taught by works; if the Word will not prevail with you, to forbear the profanation of his *Ordinances*, then his works come in. If you will be so sensuall and brutish, that you will see nothing to be sin, but what you feel to be sin in *Gods* hand upon you, you shall feel blows enough; *A rod is for the back of a fool*. Take this with you, what ever you will not learn by faith, you shall be taught by sense. *God* makes men feel those things to be evil by sense, which

which by faith they would not beleeve to be evil. When the Word will not prevail with men to forbear prophanation of any Ordinance, or any sin ; then from word he goes to works, lays afflictions, judgements, punishments on men. And happy tis if the works bring men again to the word, when *Schola crucis* is *Schola lucis*, when Gods house of correction is a School of instruction : So saith *David*, *Blessed is the man whom thou chastisest, and teachest in thy Law*. It was so you see with the *Corinthians*, the word did not prevail ; *God* goes to his works, inflicts punishments on them, sickness, weakness, death, and then he comes to the word again : *For this cause many are sick*. And no doubt, but word upon works, was more prevalent with them, then when it went alone.

*Reason 6.* To declare his hatred against *Reason 6.*  
sin : *God* hates all sin ; and the neerer a sin comes to *God*, the more he hates it. Now this is neer him, you dishonour his Name ; his Ordinances are precious, they are his name, and therefore *God* will not hold such guiltlesse, &c. Thus you see I have shewed you, that *God* will sanctifie himselfe upon all those who do not sanctifie him in an ordinance : And I have shewed you the grounds

grounds and reasons of it; now to application.

*Use 1.* Oh! then take heed thou who art a prophane person, a swearer, a drunkard, and forbear, lest *God* make this true of thee this day, and raise his glory out of thy ruines. Thou wilt not be warned by the word, look for workes; thou whom the examaples of others will not make to beware, take heed, lest *God* doe here make thee an example. It was the third Captains wisdome in the *2 Kings* 1. 13, 14. who when he saw *Gods* visible judgments upon the two former Captains, he takes warning thereby, and avoids their sins; so you that are prophane, when you see and hear what *God* hath threatned against prophanners of this Ordinance; and what fearfull judgements *God* hath executed upon all unworthy receivers, which are all Christlesse, all gracleffe persons; Oh! beware of coming hither in thy sins. *Gods* Word is true; As what he promifeth, is sure to come to passe, so what ever he threatens. And though he prolong and defer the time of execution, yet your damnation sleepeth not, as *Peter* saith, *2 Pet.* 3. 7, 8. 9. verses. *It shall surely come.* If *God* should threaten to strike dead every unworthy receiver,  
you

you would be afraid to come, and how would it make the best of us to look about us, whether we are worthy receivers or not? But alas, what is this threatening in comparison of the other, you eat and drink damnation to your selves? This is as far above the other, as a temporall is below an eternall; A punishment upon the body, below the everlasting wrath of God, and punishment of your souls. Better you were struck dead here, then reserved for everlasting death hereafter. Thy body escapes here (and yet I cannot assure thee of that) others, who were Gods own people, were struck with death and sicknesse; and I cannot assure thee that God will not destroy thee with the bread in thy mouth, as he did the *Israelites* with the *Quails* in theirs. God hath threatned, and we know not whether he will execute, yea, or no: God said, *I will not hold him guiltlesse, that takes my Name in vain.* Examples we have; but other examples are worn out, who knows whether he will not give fresh examples, and deal by thee as he did by *Nadab*, and *Abihu* in the Text; even in the face of the whole Congregation, destroy thee with fire from heaven; that all may fear, thou went with them, but from fire,

*Quorum  
ultrio repo  
nitur in  
futurum.*

to fire, from a *destruction* by fire, to *preservation* in fire, from temporall to eternall burnings. But suppose that God should forbear his stroke now, yet it is certain to come. And wo be to them, whose vengeance is reserved for another day. Ah, it will come then with a witnesse, then with load enough, when the guilt of all thy prophanations of this glorious *Ordinance* come together; and therefore beware, beware as thou loves thy *body*; nay, thy *soul*, and that for ever, beware of unworthy partaking, &c.

*Use 2.* If so, Oh! then look to it, you who go on in a way of prophanation of Gods Ordinances. God hath said, he will be sanctified of them who draw neer to him. And dost thou beleve this? Is it true, or is it false? I know thou dare not but say this is truth, God himself speaks it. Well then, this being a truth, what may thou *expect* who art a *prophaner* of his Ordinances? And to all thy prophanations, as it was said of *Herod*, he added this, that he cast *John* in prison; so you add this to all the rest, the prophanation of this Ordinance of the Lords Supper. Oh! this is a sinne, for which God will not bear with thee. If God would not bear with his *own people*, the *Corinthians*, who yet had grace,



grace, were *habitually* disposed, were justified, sanctified, and wanted only *actuell* preparation and disposition, in the Ordinance, how shall he *bear* with thee, thou prophane person, gracelesse person? If God deal thus with the *green* tree, what shall become of the *dry* tree? If God deal thus with his own, what shall become of thee? If thus with the *bearing*, what shall become of the *barren* tree? If judgement begin at the house of God, where shall the wicked and sinners appear? Answer me that if thou canst. If God will be *sanctified* upon his *sanctified* ones, what of thee? If God doth punish the want of *circumstances*, what will he do to thee, who wants the *substance*, the main requisite? But it may be thou thinks there is no such matter, these are but bug-bears, &c. for thy part, thou hast come hither, and gone home, and found no hurt. And hast thou so? Blesse not thy self in that, there is the more behind. A black and dismall *showre* of *wrath* is sure to fall upon thee one day. This is *true*, God will be sanctified of them that come nigh him. And this is true also, He who eats and drinks unworthily, is made guilty of the body and bloud of Christ; nay, he eats and drinks damnation to himself. And this

is as true, he who eats and drinks in a Christlesse condition, eats and drinks unworthily. And what dost thou think will be the *consequents* of such a sin? In stead of a *drinker*, thou becomes a *shedder* of the blood of Christ, as *Judas*, as *Pilate*, as *Herod*. Look upon the *Jews*, and see what it is to be *guilty* of the body and blood of Christ. It is the heaviest curse in the world, to be guilty of that blood which should save you, pardon you: shall that which should be a blood of pardon, become a blood of guilt? Oh! what is it to be *guilty* of that blood, should take away guilt? If thou wert *guilty* of all the sins of men on earth, and damn'd in hell, the *blood* of Christ could pardon thee, and take off that *guilt*. But what shall take off the *guilt* of that that should take off *guilt*? Oh? see what a sin it is; and in the fear of God. adde not this to all your sin, to all your swearings, your prophanations, drunkenness, adde not this to all, to be guilty of the body and blood of Christ; assure your selves, God will not *care* for your bodies, who have no regard to the body of his Son; shall your *blood* be esteemed, when the *blood* of Christ is contemned? shall your *lives* be priz'd, when the *death* of his *Sonne* is sleighted? nay, when

when you by this sin shall crucifie Christ again? judge that.

*Use 3.* Well then, if the sin be so great, and the punishment which God hath threatned be so terrible, what care ought we to have, we do not prophane this Ordinance? and what care to *look back* into our lives, and see whether we have not prophaned this Ordinance. The one, to *prevent sinne* not committed, and so to *prevent Wrath*; the other to *repent* of sin committed, and so to *turn away* wrath. But you will say, how shall I know whether I have prophaned this Ordinance? For the answer of which, I refer you to what I have said in the second *Doctrine* (where I put the tryall upon these three Generals: 1. The observing Gods order: 2. Gods rules: 3. Gods ends) I shall now add three more to help to discover whether you have bin prophaners of this Ordinance, yea, or no.

1. When the *Sacraments* work no further good upon thee, thou hast prophaned this Ordinance. I have told you, the *Sacraments* are not idle, empty things, but *operative*, and efficacious toward them who are worthy receivers. Christ cannot be *fed on*, but he must *nourish* the soul. A man may *feed* upon other *meats* and get no nourishment,

but he who *feeds* on this he findes *spirituall strength* and nourishment. Now then, when men come hither, and *return* as *empty* as they came, as vile as before, there is no fruit can be seen in their *lives* and conversations; here a man may suspect the ordinance is prophaned. When men were filthy, and are filthy still, swearers, and are so still, drunkards, and remain so still; this is an evident demonstration thou hast been a prophaner of this ordinance: Indeed Gods people do not *ever* get the good they expect, *never* get the good they *desire*. But yet some good is gotten, some more strength of grace, some more working out of lust, although for the present they cannot apprehend it. But the other now, they get none, they come gracelesse hither, and go gracelesse away: and it must needs be so, this is no ordinance for the working of grace, in gracelesse persons, but for the nourishing of grace in those whom God hath wrought grace in, as I have shewed at large.

So that is the first, when we get no good.

2. When a man is *worse* after then before, this is an evident sign he hath prophaned this Ordinance. When a man is *strengthened* in a *state* of sin, returns with more *violence*

violence to any particular sinne; as you see Judas, the Devil entred into him, he took fuller and stronger possession of him; and you shall see this the ordinary fruit of *prophanation* of this ordinance, men wax worse and worse, proceeding from evil to evil. It may be, when first they came to receive, they were fearfull; for there is some naturall tenderneſſe of conscience in men, and they are afraid to come to so great an Ordinance, without some kinde of preparation; and therefore it may be they did catch up a book the day before, and say a Prayer more, carry themselves demurely. But afterwards, when men are *grown up* in the prophanation of this Ordinance, they can look upon all the *threats*, upon all the judgements denounced against them in this Ordinance, and never start at them, never tremble. And what is the reason they *trembled before*, and do not now? their condition is never the better, it may be far worse. Why, here is the reason, the *custome* of prophanation of this Ordinance, hath *hardened* them in their way, they now fear nothing, their heart is fortified. They have *sin*-*ned* away those common principles, that *naturall tenderneſſe*, that was once in them; Sin is an eating thing, it eats out the very heart

of every thing which is good in men. A man may not only sinne away his morall principles, but he may sinne away the very principles of nature. Sin will never leave, till it hath made all as vile as it self, *Rom. 1. 26. 27.* When men live in the prophanation of this Ordinance, they wax worse and worse. That man *runs* violently on in sinne, who *sets out* from the prophanation of Gods Ordinances, because he *runs* with the *Devils strength*, Satan hath filled his heart with more mischief. As the *Saints* do run more *actively* in the wayes of God after, so the wicked more *violently* in a way of sin. The prophanation of this Ordinance doth strengthen men to further sin; either as, 1. One sin doth dispose a man to another, helps the birth of another. 2. Nay, and one sinne doth strengthen a man to the commission of another. As one duty of *godliness* doth *dispose* and enable to the performance of another; So one sin doth *dispose* and strengthen to the commission of another. The sinne of unworthy eating, doth strengthen to more sinne; Such a man, he gets more heart to sinne: he that dares break shorow threatening here to sinne, will not stick to do it in other cases. It causes God to give us up

to blindnesse of minde, hardnesse of heart, &c. which gives Satan further footing in mens hearts, to egge them on to all manner of wickednesse. You see it in *Judas*; and therefore, if thou finde thy self worse in life and conversation, there's a manifest sign thou hast prophaned this Ordinance.

3. When a man feeds upon nothing but the outward elements, the Bread and Wine, and not upon Christ in the promise, he prophanes this Ordinance. If thou feedest not upon *panem Christum*, as well as *panem Christi*, the Bread which is the Lord, as well as the Bread of the Lord, thou prophanest this Ordinance. A man may eat Bread, and drink Wine in an ordinary way, and not sin; but he who eats Bread, and drinks Wine in the way of an Ordinance, and doth not feed upon Christ himself, he is a prophaner of this Ordinance. Now thou canst not feed upon Christ in a Sacrament, till thou have fed on Christ in a promise, thou canst not feed upon Christ sacramentally, till thou first feed upon Christ spiritually. And hast thou ever fed upon Christ in the promise? Did ever God discover sinne to thee, and humble thy soul for it? Did ever GOD reveal Christ

Signe of  
prophana-  
tion.

Christ to thee, and bring thy heart to close with him? then thou hast fed on Christ, and mayest come. But he who never fed on Christ spiritually, can never taste him sacramentally. Thou hast no organ, no eye of faith to see Christ here, nor no *mouth* of faith to taste him here, no *life* to desire him, and therefore cannot feed on him. And he who doth not feed upon Christ here, is a prophaner of this Ordinance. A man may feed upon Christ, and never taste of the Bread and Wine, and yet have the same benefits, *Job 6 53*, a place which is spoken of the spiritual feeding on *Christ*, out of the use of the Sacrament. But a man cannot feed upon the Bread & Wine, and not feed upon Christ, but he prophanes this ordinance; Christ *without these* may be fed upon, but not *these without* Christ. If thy *body* feed on these, and thy *soul* doth not feed on Christ, thou art a prophaner of this Ordinance. Well then, to summe up all in this; Would you know whether you have prophaned this Ordinance?

Recapitulation.

1. See if you have observed Gods order, &c. If thou hast not observed Gods order, that thou comes hither in a Christlesse, gracelesse condition, unjustified, unsanctified; wants thou faith; wants thou repentance;



ance; wants thou hunger and thirst; wants thou knowledge? thou art a prophaner of it. And alas, of that little tryall I have had in this last *matter*, viz. *knowledge*, I have found great want. You would admire if I should tell you the senselesse answers I have had; I speak not of all, there are some who are but green in years, yet are ripe in knowledge; but yet many who are grave in years extream ignorant: Ask them what a Sacrament is, they cannot tell; ask them for what end they come to the Sacrament they tell me to nourish their bodies; what God requires, they know not: and such answers, that a man might have as much *comfort* to give the Sacrament of the Lords Supper to a childe, as to such ignorant creatures. I am sure there is lesse sinne in one, then the other, and there is not much more knowledge. It is true indeed, if a man had never so much *knowledge*, if he could tell me as much as any in the world, of the nature of God, of Christ, of the Sacraments, &c. yet without *Grace*, this would not make him a worthy Receiver. The Devil knowes more then most men, for the speculative part; yet what is he the better for that? But yet if a man be ignorant, he must needs be a prophaner of the Ordinance. A man  
may

may have knowledge, and yet not have Grace, but if he have no knowledge, he is certainly gracelesse. So the Wiseman saith, *Without knowledge, the minde is not good.* We have a prophane Proverb, *He that made us, save us.* But God answers that, in

*Isa. 27. 11. Ye are a people of no understanding, therefore he that made you, will not save you, and he that formed you, will shew no mer-*

*cy on you.* And he threatens, *2 Thes. 1. 8.*

8. *To come in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of Christ; And therefore beware you who are ignorant persons, of coming, you will prophane this Ordinance: and you who are gracelesse persons, though you should know as much as all the men in the world, come not here, if thou do, thou breaks Gods order, and so prophanest this Ordinance. 2. If you have not observed Gods rules, examined your self, and excited and stirred up your Graces.*

3. *If you have not observed Gods ends, &c. you will be prophaners of this Ordinance of God. And me thinks this should terrifie you, who are prophane persons; sure thou hast reason in thee, though thou want grace: Dost thou hear what GOD saith, He will be sanctified of them*

*that*

*that come nigh him?* Hast thou not heard, he that eats and drinks unworthily, is made guilty of the body and bloud of Christ? Doth not God say, *Who ever eats and drinks unworthily, eats and drinks damnation to himself?* And have not I cleared to thee, all Christlesse, gracelesse persons are unworthy Receivers? And yet wilt thou come? Beware, lest God shew some visible judgement on thee; Beware lest God teach thee by works, who wilt not learn by word: See what befell *Nadab and Abihu* here, because they did not sanctifie God: Read what befell the *Corinthians*; read what befell the man in the *Gospel*, who came without his wedding garment: *Take him hence and cast him into utter darknesse.* &c. Let former ex-  
 amples move thee, lest God make thee an  
 example. Think, God is the same God still, his Glory as dear to him, his Ordinances  
 as precious: As he is the same towards the Saints in the wayes of mercy, so thou may expect him the same to thee in the wayes of judgement; And if this move thee not, if this will not perswade with thee to forbear, I wash my hands of the guilt of the bloud of thy soul, I have given thee warning, and thy bloud is  
 upon

*Lege ex-  
 emplum, ne  
 exemplum  
 fiat.*

upon thine own head; And I wish the guilt of the blood of Christ be not upon thee too. Let me then beseech you, in the bowels of love and compassion, as you love your souls, as you love your bodies, as you would not be guilty of your own blood; Nay, as you would not be guilty of the blood of Christ; as you would not eat and drink damnation to your selves; as you would not provoke God to break in upon you, and inflict his severe judgements on you, come not here: Come not here, thou ignorant person, thou gracelesse, thou Christlesse person, thou swearer, thou drunkard, thou covetous person; Nay, come not here, who ever you are, who are servants to any lust, who live in any known sin, lest God make this good upon thee, which I have preached to thee; That because thou dost not sanctifie God in this Ordinance, he will sanctifie himself on thee; because thou dost not glorifie him, he will raise his glory out of thy ruines. But whilest I speak thus sadly to the bad, let me not be a terrour to the good. I would not break the bruised Reed, nor quench the smoking Flax: As I would not give encouragement to gracelesse persons, so I would not discourage the least work of grace

grace in any: As I would not cherish any false fire, unsound work; so I would not quench any spark of Gods kindling; hast thou some work of God upon thy spirit? hath God discovered to thee sin and misery? hath he humbled thee for it? hath God revealed Christ to thee, stirred thy heart with desires after him, that riches without Christ, relations, comforts, the world without Christ will not satisfy thee? all these are like a Feast without an appetite, a Paradise without a tree of Life, too low either for thee to feed upon, or to finde comfort and satisfaction in them; dost thou seek after Christ, pursue Christ; dost thou cast thy self in his armes to save, at his feet to serve? why, such I would invite; *Ho, every one that thirsteth, come to the Waters;* here close with Christ, feed on Christ; and to such I would say, Christ is properly and truly food for your souls; and feeding on him, your souls shall live, in grace here, in glory hereafter. Isa. 55. 1.

*FINIS.*